

# GATHERED FRAGMENTS

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## SUBMISSION GUIDELINES

The Catholic Historical Society of Western Pennsylvania solicits and welcomes items for *Gathered Fragments* addressing the culture and history of Catholicism in Western Pennsylvania.

*Gathered Fragments* publishes articles and primary sources relating to the parochial, religious, diocesan, and laical history of the Catholic Church in Western Pennsylvania. We also solicit book and exhibit reviews, news, and other items relating to Catholic history in Western Pennsylvania. Genealogical items are accepted, providing they relate to the broader scope of the Society's mission. Articles previously published elsewhere will be considered with appropriate permission from the original publication. Submissions should pertain in some way to the broader theme of Catholicism in Western Pennsylvania.

Research articles will be considered. Notation of sources must accompany each article. Submitters are urged to consult the most current editions of *The Chicago Manual of Style* or Kate Turabian's *A Manual for Writers of Term Papers, Theses, and Dissertation* for guidelines on proper formatting.

Submissions are accepted both electronically and by mail. Instructions will be provided by contacting the Society at [info@chswpa.org](mailto:info@chswpa.org).

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The Society also welcomes donations to further historical research, as well as to support publishing and preservation projects in local Church history.

## COVER PHOTO

Luke McGuire Family Homestead at the time of the Centenary of Loretto, Pennsylvania. See page 63 for full photograph. Source: Blanche McGuire.

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# FATHER DANIEL A. LORD, S.J., AND CATHOLIC ACTION IN WESTERN PENNSYLVANIA 1925-1954

John C. Bates, Esq.

*We include among these fruits of piety that whole group of movements, organizations, and works so dear to Our fatherly heart which passes under the name of "Catholic Action," and in which We have been so intensely interested.*

— Pope Pius XI, *Ubi Arcano Dei Consilio*, ¶54 (1922)

## Catholic Action

Catholic Action is the umbrella name given to groups of lay Catholics who attempted to encourage a Catholic influence in society. The term is a literal translation from the Italian, *Azione Cattolica*, a specific national organization or movement that began in the latter part of the nineteenth century to counteract anti-Catholic developments in Italy. Pope Pius X (1903-1914) first formulated the idea of Catholic Action and organizational principles in his *motu proprio*, *Fin Dalla Prima Nostra*, of December 18, 1903 and in the encyclical *Il fermo proposito* of June 11, 1905. The purpose of Catholic Action was the renewal of Catholic life in families and in society as well as world evangelization. This was the work principally of the laity.

Yet, Pope Pius XI (1922-1939) came to be regarded as the father of this organization. He viewed Catholic Action as the participation of the laity in the hierarchical apostolate of the Church. He gave to the movement an organizational framework in his encyclical *Ubi Arcano Dei Consilio* of December 23, 1922, and his letter *Quae nobis* of November 13, 1928. Through his voluminous writings and addresses, Pius XI identified Catholic Action as (1) action or work of the laity, which was (2) organized, (3) apostolic, and (4) done under a special mandate of the local bishop. As laity engaged in the work of Catholic Action and developed organized activities, the movement spread from Europe to the United States.<sup>1</sup> It was no surprise when the American hierarchy, upon organizing into a national conference in 1917, began publication in 1919 of a monthly "official organ" that ultimately bore the title *Catholic Action*.<sup>2</sup>

## Sodalities

A variety of Catholic groups coalesced around the concept of Catholic Action – students, workers, service groups, and others seeking justice through activism.<sup>3</sup> But of these groups, the most prominent were the sodalities.<sup>4</sup> The term *sodality* derives from the Latin word *sodalis*, which means

companion. A sodality was a pious association of Catholic laity who promoted the spiritual and corporal works of mercy. The Sodality of Our Lady<sup>5</sup> (Sodality) was established by a Jesuit scholastic in 1563 and became the most famous of the sodalities. But the original vision had been lost in the American Sodality by the time Father Daniel A. Lord, S.J., was assigned as national director of the moribund group's central office in St. Louis in 1925,<sup>6</sup> with accompanying editorship of the organization's magazine, *The Queen's Work*.



Father Daniel A. Lord, S.J.

Source: Jesuit Archives & Research Center, St. Louis

## Western Pennsylvania

In the post-World War I era, Catholics in Western Pennsylvania were confronted by increasingly frequent and violent outbreaks orchestrated by the Ku Klux Klan, anti-immigrant organizations, nativist groups, the coal and iron police, and anti-union strike breakers. Catholics were acutely aware that the laity had to become more active and articulate in defending themselves and the Church. They began to think of their faith as capable of transforming the milieu in which they lived. Catholics were thus responsive to efforts to build an active force for social and cultural change, and would play a significant role in the spread of Catholic Action and the Sodality movement. Both the Diocese of Pittsburgh and the Diocese of Erie were impacted by these developments.

Father Daniel A. Lord, S.J., would exert a powerful influence upon and help shape the development of lay Catholic Action and the Sodality in Western Pennsylvania in the three decades spanning 1925-1954.

## Daniel A. Lord

Daniel A. Lord was born in Chicago on April 23, 1888. His mother was an Irish Catholic immigrant; his father was the son of a Dutch Reformed minister.<sup>7</sup> The young Daniel attended Catholic elementary and high schools in the Windy City. Presciently, Dan's mother introduced him to opera, music, theater, the piano, and dancing during his childhood years. In fifth grade, he starred in a parish production of Gilbert and Sullivan's *H.M.S. Pinafore* – the beginning of a life-long career of writing, directing, and producing plays

and musicals for his parish, high school, college, and religious order.

After elementary school, Daniel enrolled in De La Salle Institute for one year, then entered St. Ignatius High School, which offered a six-year combined program of high school and college. Here he first encountered the Jesuits (formally, the Society of Jesus). A Jesuit scholastic, Claude Pernin, exerted a decisive influence on Daniel, encouraging the young student to compose a short story that was sold to a popular magazine of the day. Lord later referred to Pernin as his “greatest teacher.” During this period, Lord concluded that he had lost his faith, but Pernin guided him through an intensive reading program that restored his faith. With the support of his mother and Pernin, Daniel Lord entered the Jesuit novitiate at St. Stanislaus Seminary in Florissant, Missouri, located about 20 miles northwest of St. Louis, in 1909.<sup>8</sup>

While a Jesuit scholastic, Daniel was assigned to assist the newly appointed national director of the Sodality of Our Lady, headquartered at St. Louis University. There Lord produced in 1913 the first issue of a 12-page monthly magazine titled *The Queen’s Work*, that would serve as the organization’s principal organ of communication to its members. At the university, Lord received an M.A. in Philosophy. During that period, he published a number of articles in *America* magazine that were later collected into his first book, *Armchair Philosophy*. He also produced an enormous pageant to celebrate the university’s centennial; Lord termed *Alma Mater: A Pageant in Allegory* a “musical spectacle.”<sup>9</sup>

Lord was ordained a Jesuit priest in 1923.<sup>10</sup> At the conclusion of his studies, he was invited by Benziger Brothers publishing house to write a pamphlet on the Little Flower, Sister Therese of the Child Jesus, who was about to be canonized. This was the priest’s first pamphlet and more than 20,000 copies were sold in a single day.<sup>11</sup> Lord’s work as a Jesuit would span more than four decades as he engaged in several apostolates, including education, youth ministry, and communications.

### National Director of the Sodality of Our Lady

Father Lord was appointed national director of the Sodality of Our Lady in 1925 and became editor of its magazine, *The Queen’s Work*,<sup>12</sup> which he had established in 1913 during his earlier assignment to the Sodality. The magazine’s circulation had initially



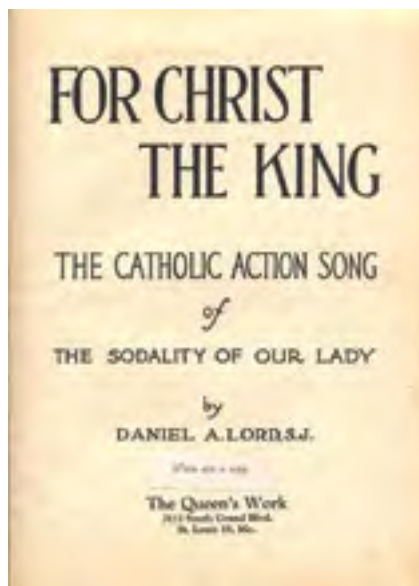
**Father Lord Directing**

Source: Daniel Lord, S.J., *The Restless Flame*

soared to 150,000 but had shrunk to 50,000 by the time of Lord’s return in 1925. Reinvigorated under Lord, the magazine would become a major tool for catechesis and evangelization and was read by students in virtually every Catholic school in the nation. The magazine’s issues were offered in bulk to local Sodalities for a mere two cents a copy.

The Sodality initially was a loose network of student-based charitable and devotional groups at Jesuit educational

institutions and a scattering of small groups of pious ladies in parishes who held monthly prayer meetings and received Holy Communion. The Sodality’s apostolic aims had been largely lost. The group, somewhat moribund, was revived by Lord and quickly expanded. By 1940, there were 11,000 Sodalities in the United States, making it the largest Catholic organization in the country with over two million members at its height. This was remarkable considering that the Sodality charged no dues or fees and was financially dependent on its members for voluntary contributions, usually obtained through bulk purchases of its catechetical and liturgical materials.



**For Christ the King sheet music.**

Source: Amazon.com

The young priest’s creativity was employed in his drafting of the organization’s theme song, *For Christ the King*,<sup>13</sup> that was published in 1932:

**Chorus:**

An army of youth flying the standards of truth,  
We're fighting for Christ, the Lord.  
Heads lifted high, Catholic Action our cry,  
And the cross our only sword.  
On earth's battlefield never a vantage we'll yield  
As dauntlessly on we swing.  
Comrades true, dare and do 'neath the  
Queen's white and blue,  
For our flag, for our faith for Christ the King.

**Verse 1:**

Christ lifts His hands; the King commands;  
His challenge, "Come and follow Me."  
From every side, With eager stride,  
We form in the lines of victory.  
Let foemen lurk, and laggards shirk,  
We throw our fortunes with the Lord,  
Mary's son, till the world is won.  
We have pledged you our loyal word.

**Verse 2:**

Our hearts are pure, our minds are sure;  
No sin our gleaming helmet taints.  
No foeman fierce our shield shall pierce;  
We're captained by God's unconquered saints.  
Yet peace we bring, and a gentle King,  
Whose law is light and life and love.  
Mary's son, may thy will be done  
Here on earth as it is above.

This song became known to most early twentieth-century Catholic youth since it was commonly used in the Student Catholic Action movement, the Catholic Students' Mission Crusade, and other organizations based in parochial schools throughout the country.

Lord was a principal participant in the Catholic literary revival of the early twentieth century, which aimed at spreading distinctively Catholic literary and dramatic works. Unlike the typical Jesuit emphasis on the scholastic, Lord employed catchy titles, poems, songs, and even cartoons that appealed to youth's emotion rather to their intellect.<sup>14</sup> He thus began writing pamphlets and articles that presented the themes of Catholic Action:

- Eucharistic and Marian devotion
- Modesty in dress and conduct
- Respect for family and authority
- Anti-secularism
- Anti-Communism.<sup>15</sup>

Lord was motivated to write pamphlets as a result of his noticing the success of a small publishing company that produced immoral and atheistic literature.<sup>16</sup> Since a hard

cover book in the 1920s cost \$1.50, Lord reasoned that a five-cent pamphlet that took only a few minutes to read and was small enough to fit in a man's coat pocket or a woman's purse would succeed. He was correct, and a stream of pamphlets ensued, all of which were attractively designed.

Lord emphasized provocative titles intended to capture the attention of youth, such as: *These Terrible Jesuits* (1928), *Fashionable Sin* (1929), *Murder in the Classroom* (1931), *Confession is a Joy?* (1933), *Of Dirty Stories* (1935), *The Church is a Failure?* (1939), and *Don't Marry a Catholic* (1952). The most popular were *Shall I Be a Nun?* (1927) and *The Pure of Heart* (1928). By 1931, Lord had written 33 pamphlets that sold over a million copies. Ultimately, his pamphlets sold over 25 million copies. In 1931, he initiated a Pamphlet-A-Month Guild; a year's subscription brought a new pamphlet each month – this was Lord's adaptation of the popular book-of-the-month clubs that produced an audience waiting for his publications.

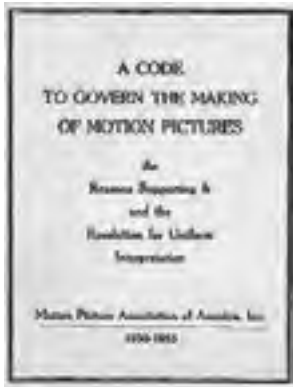
A prolific author, Lord produced more than 90 books, over 300 pamphlets, and countless articles, plays, and songs. His works sold tens of millions of copies by the 1960s, and in the process influenced most American Catholics in the first half of the twentieth century. The Jesuit priest also became known through his syndicated weekly column, "Along the Way," and a youth feature for *Our Sunday Visitor*.

Both Catholics and non-Catholics were attracted to Lord's staging of massive musical pageants that typically involved hundreds of participants. An accomplished pianist and dramatist, he created 58 musicals that used local talent with minimal rehearsing. His musical masques blended moral and social lessons with historical themes, often featuring medieval crusaders. Lord took his pageants on the road, from city to city, in sold-out venues. His interest in drama was but a half step away from his deep interest in film.

Lord enjoyed remarkable popularity as a youth organizer, author, playwright, and media consultant. His wide appeal to young people, long before youth ministry was formally recognized, was without parallel. He engaged hundreds of thousands of youth by employing music, drama, narrative and ritual as means to spiritual growth.

Lord was passionate to reach youth and retain them in the Church. His devotion to Our Lady, solicitude for the Church, and desire to promote personal and the public good were manifested in his ambitious support of the Sodality movement and development of the Summer Schools of Catholic Action – both designed to reach youth destined for marriage, the professions, political life, trade unions, and religious vocations.





### Motion Picture Production Code

Source: Wikipedia

### The Hollywood Code

Father Lord burst upon the nation in 1927 as one of several denominational consultants to Cecil B. DeMille's production of the silent epic film *The King of Kings*, which was a portrayal of the life of Christ. DeMille – accused of filming religious stories in order to integrate irreligious seduction scenes, sensual dances, nude bathing, and orgies – was convinced by the priest to drop a planned love affair between Mary Magdalene

and Judas. Lord correctly saw that “just how far vice may be presented in order to make virtue triumphant is one of the most delicate problems in artistic art.”<sup>17</sup> This was the precise problem that Lord was to tackle for the motion picture industry.

The advent of talkies in 1926 alarmed Lord since he viewed talking movies as “Vocal smut [that] cried to the censors for vengeance.”<sup>18</sup> So, in 1930 he began work on a Motion Picture Production Code with the active support of Martin Quigley, publisher of a Hollywood trade journal,<sup>19</sup> and George Cardinal Mundelein of Chicago. Lord saw the Code as a chance to introduce morality and decency into mass recreation. He envisioned an ecumenical standard of decency, with the Ten Commandments applied to the most widespread form of entertainment – the movies. Lord was unwilling to allow artistic freedom to trump morality.

In 1930, Father Lord's draft of the Code was formally adopted by the board of directors of the Motion Picture Producers and Distributors Association (MPPDA). Association President William H. Hays<sup>20</sup> promulgated the Code to Hollywood, and for some time the Code was known as the Hays Code, which moniker soon gave way to the Production Code. But the Code lacked an enforcement mechanism, and Lord came to consider it a failure. In a pamphlet entitled *The Motion Pictures Betray America* (1934), Lord noted that Hollywood had produced 133 pictures in the first quarter of 1934, only 30 of which could be given unqualified approval; the rest contained hundreds of violations of sexual morality and decency, and presented many criminal acts.<sup>21</sup> The national Sacred Heart League included as its December intention, “Preservation from Evil Moving Pictures.”<sup>22</sup>

Lord and Quigley worked behind the scenes and conceptualized the idea of a Legion of Decency. The idea was taken to the American Catholic hierarchy. Following the November 1933 meeting of the bishops, organized as the National

Catholic Welfare Conference (NCWC), the body's Administrative Committee established an Episcopal Committee on Motion Pictures that consisted of Bishop Hugh C. Boyle of Pittsburgh, the archbishop of Cincinnati, the bishop of Los Angeles, and the bishop of Fort Wayne. This was the initial connection between Father Lord and Bishop Boyle.

In 1934, the Catholic National Legion of Decency<sup>23</sup> was founded and began to rate films independently, putting pressure on the industry. The Legion along with Protestant and women's groups announced plans to boycott films that they deemed immoral. In 1934, Lord employed the 500,000 Catholic youth who belonged to the Sodalities by using the May 1934 issue of *The Queen's Work* to communicate a strategic plan to force elimination of indecent movies:

- (1) Aim at the box office by refusing to patronize such movies
- (2) Send individual protest letters to the Hollywood production companies
- (3) Protest to the actors starring in such films
- (4) Enlist the participation of family and friends in these protests.<sup>24</sup>

The MPPDA reacted. In 1934, Hays appointed Joseph Breen<sup>25</sup> to head the Production Code Administration (PCA), a newly created department of MPPDA, to administer the Code. The Code became the law of Hollywood for more than 25 years. Unlike past practice that relied on self-censorship, PCA decisions became binding – no film could be shown in an American theater without a stamp of approval from the PCA. Any producer who attempted to evade the Code faced a fine of \$25,000. *Liberty Magazine* wrote in 1936 that Breen's application of Father Lord's Code gave PCA “more influence in standardizing word thinking than Mussolini, Hitler, or Stalin.”<sup>26</sup>

### The Papal Encyclical

Lord's last official connection with the motion picture industry occurred in 1936 when he was asked to author an encyclical at the request of Pope Pius XI. Few in Rome and even fewer within the Jesuit order were aware of Lord's authorship of the encyclical published by the pope as *Vigilanti Cura* on June 29, 1936.<sup>27</sup>

### The Summer Schools of Catholic Action

To further promote the Sodality movement and expand its reach and relevance, Lord undertook another initiative. In 1931, Lord presented a two-week school for training in spiritual leadership. He hoped to get 50 people; over 400 sisters, priests, and laity attended. The emphasis was on the practical steps that could be taken to implement inspirational ideas in each attendee's local milieu. Nuns dominated this initial audience, and would prove to be his most loyal supporters. This marked the beginning of what came to be

known as the “Summer Schools of Catholic Action.”

None of Father Lord’s other initiatives succeeded so well, reached so many people, and lasted so long. A permanent staff in St. Louis was built up, and each summer they travelled to as many as ten cities to conduct week-long courses. In time, 45 courses were offered, dealing with such subjects as “The Call of Christ,” “How to Run A Sodality,” “How to Write and Edit,” “You Can Be A Leader,” “How to Make Converts,” and “Courtship and Marriage.”<sup>28</sup>

When Lord wished to enter a diocese, he secured the permission of the ordinary beforehand. Each Summer School was built around the official statement of the Bishop’s Committee for that year and whenever possible the local bishop, who was honorary chairman of the School, addressed the students on the opening day.

The purpose of each Summer School was the same – the training of leaders through spiritual motivation and practical principles of organization. Student participation was emphasized. Social activities dominated the evenings in order to develop friendships essential for mutual work. The students were the cream of Catholic colleges and high schools – intelligent, high-minded, talented, and responsive. Professors and professional instructors served as the faculty. The sessions were held in hotels, attracting between one thousand and three thousand participants. All engaged in a week of intense learning, singing, dancing, staging shows, and running a daily convention. “Six Days You’ll Never Forget” quickly became the motto of the Summer Schools.<sup>29</sup> Over 200,000 attended between 1931 and 1968 when the schools were phased out. Unknown are the numbers who met their future spouses or decided to enter the priesthood or religious life.

Lord dominated the Schools, setting the tone and spirit of the week. He typically addressed four different audiences each day on four different topics. His talks were studded with references to popular songs, movie stars, radio personalities, and world events. His lively talks were designed to inspire his audience to do great things for Christ and His Church. Father Lord refreshed himself by taking two weeks off each year to see the best plays in New York, which often provided him with new ideas. He assembled a library of 72,000 volumes that he drew upon for his writings and presentations.

### **The Catholic Youth Organization**

In 1935, Lord devised plans for the coordination of five existing youth organizations to form the Catholic Youth Organization (CYO).<sup>30</sup> His Sodality would provide the spiritual program for the nation’s Catholic high schools and colleges.

### **Other Initiatives**

Father Lord initiated a series of national radio broadcasts on *The Catholic Hour* in 1934. He authored proposals to remake Jesuit college education in the United States, devised college courses, proposed creation of a Catholic Writers’ Guild, and responded to President Franklin D. Roosevelt’s invitation to offer a critique of the Social Security Program and the Works Progress Administration. An invitation from the Jesuit Superior General in 1936 afforded Lord the opportunity to analyze Catholic Action in Europe; he correctly saw the vulnerability of Catholic youth groups as Mussolini, Hitler, and Franco were ascendant. His stage productions included black choruses, which was a shot across the bow of racial segregation in America.

### **The Musical Extravanzas**

Lord composed, over his early years, a series of comedies, amateur musical shows, skits, melodramas, plays, and musical masques – that portended his evolutionary progression to large civic shows. In 1937, Lord produced the first of his many musical extravaganzas, at the invitation of the Jesuits in Jamaica who were celebrating their centennial. Lord designed the stage, lighting and costumes, arranged the financing and publicity, and selected the cast of 400. The musical presented the history of Jamaica from the time of Columbus through the then-current contributions of the Catholic Church on the island.

Cities, universities, shrines, and dioceses in the United States and Canada thereafter requested original productions. Lord would on average take two weeks to write and produce these musicals. He used local stage talent and hired professional orchestras and choreographers.

### **The Institute of Social Order**

In 1943, the Jesuits launched a national program for social action – the Institute of Social Order (ISO) – that would be headed by Father Lord. It was to be a service organization for social action, in conjunction with the magazine *America*. The Jesuit planners anticipated issues that would occupy the world’s attention in the future: interracial justice, labor relations, Pan-Americanism, peace, social legislation, and democratic activities. The Jesuits realized that “social justice” would be viewed as “socialism” to American Catholics at that time, and that initiation of such an Institute would require reallocation of funds from their desperately underfunded schools. The ensuing dialogue produced views that challenged accepted norms. The project lasted but four and a half years, and ended as a fiasco, due to the lack of Jesuit leadership support. In October 1947, Lord was replaced as national director of ISO. Unfortunately, Jesuit Provincials had decided to purchase a larger building to function as the offices of the Sodality and ISO in 1945. The bulk of



the debt created by the purchase became Lord's burden to retire. Conflict within the order led gradually to Lord's withdrawal from active participation in the Sodality and finally to his resignation.

Internal Jesuit ferment over the future of the direction and control of the Sodality movement and its headquarters in St. Louis bubbled to the surface on May 10, 1947 with Father Lord's announcement that after more than 30 years of circulation, *The Queen's Work* would give way to three separate magazines:

- The existing *The Queen's Work* would as of its June 1947 issue specialize in articles and news of greatest interest to young Sodalists.
- *Now*, a new magazine, would be published for adult Sodalists, accenting fields of adult interest such as labor, consumers, parish sodalists, careers, marriage, and family life.
- *The Junior Sodalist* would appear as a new magazine in September 1947 with Father Aloysius J. Heeg, S.J., an authority on elementary school training, as editor.<sup>31</sup>

#### Daniel A. Lord's Early Contacts with the Diocese of Pittsburgh 1914-1938

During the approximately quarter century (1925-1948) of Lord's leadership of the Sodality and the Summer Schools of Catholic Action, and his involvement with the Catholic Students' Mission Crusade, the Diocese of Pittsburgh was the second largest diocese in the country with a population approximating three quarters of a million faithful in ten counties. His interaction with the diocese took many forms.

Jesuit scholastic Daniel A. Lord's name first appeared in the pages of the *Pittsburgh Catholic*, the diocesan newspaper, in the summer of 1914 with publication of his lengthy two-page article, "While the Strike Was On."<sup>32</sup> That was followed by subsequent notices of Lord's publication of the respective articles "Martyrs According to Bernard Shaw"<sup>33</sup> (February 1915) and "George Bernard Shaw"<sup>34</sup> (April 1916) in *The Catholic World*.<sup>35</sup> All of the articles were thought provoking and challenged Catholics to draw upon their faith in engaging secular society.

During these years, Lord was still pursuing his studies at St. Louis University and, like all other Jesuits, had his studies interrupted by a teaching assignment as professor and chairman of the university's Department of English. The young Jesuit still found time to write, despite teaching fifteen classes a week.

The March 1, 1917 issue of the *Catholic* contained another lengthy article by Lord entitled, "The Apologetic Catholic,"<sup>36</sup> reprinted from the Jesuit periodical, *America*. All of Lord's writings offered stimulating commentary on Catholics' spiritual engagement in society, now facing the prospect of involvement in the European "Great War" that the United States would soon enter.

Lord resumed his theological studies while making time to write two plays for the Catholic Students' Mission Crusade (CSMC).<sup>37</sup> He did much for this organization, then located in St. Louis, during its formative years; unforeseen was a future in which the CSMC would become one of Lord's bitterest adversaries in later years.

#### A. The 1923 Pageant at Syria Mosque

A six-year gap then ensued before Lord's name again appeared in the *Catholic* on February 22, 1923 – just four months before the Jesuit's ordination to the priesthood. Bishop Boyle had encouraged establishment of the CSMC in every school in the diocese. In furtherance of that objective, the Pittsburgh diocesan unit held a meeting at Duquesne University, where plans were formulated for a mission rally that would involve all of Western Pennsylvania. The rally would be built around the staging of a pageant written by Father Lord, entitled *God Wills It!* The musical depicted in a novel manner the objective of the CSMC –



Duquesne University students at Father Lord's pageant

Source: *Pittsburgh Catholic*, May 11, 1923

“to liberate the mind, hearts and souls of the countless pagans now enslaved by the world power of heathen sorcery.”<sup>38</sup> The play had been staged only once before, in Cincinnati, and was described as a “vast panorama of Catholic sacrifice and heroism.”<sup>39</sup> The Office of the Propagation of the Faith of the Diocese of Pittsburgh was the official sponsor of the local CSMC, which was one of the countless groups in the United States that operated under the umbrella of Catholic Action. Unlike the Sodality of Our Lady that imposed no membership dues, the CSMC charged each of its members “an annual per capita tax of ten cents.”<sup>40</sup>

By mid-April, arrangements had been completed and Lord’s production was advertised for the grand stage of the Syria Mosque in Pittsburgh’s Oakland neighborhood on May 10-11, 1923.<sup>41</sup> The *Pittsburgh Press* noted that it would be “one of the largest religious spectacles ever presented in this city.”<sup>42</sup> The *Pittsburgh Catholic’s* May 3, 1923 issue trumpeted a front-page announcement: “Great Crowds Expected to Witness Production of ‘God Wills It’ Here.”<sup>43</sup> The *Catholic* utilized superlatives in its description of the forthcoming production: “greatest religious exhibition in [Pittsburgh’s] history,” “the most brilliant spectacle ever presented here,” “massive pageant,” “magnificence and magnitude,” and “brilliant religious spectacle.”<sup>44</sup>

Four performances were given over the two days. The cast included 1,000 persons, drawn from every Catholic university and college in the diocese, along with students from virtually every high school and academy, and many elementary schools – including 18-year-old Thomas J. Quigley as a “gay college boy” (he would later become a priest and superintendent of diocesan schools). Large groups from a number of schools participated as dancers in a series of dances (folk, cooks, hunters, may pole, minuet, harvesters, rose chain, footmen, East Indian, Japanese, torch, guardian angels, Chinese, Columbine, gardeners, and American Indian). These depicted the progress of the missions through all ages of Christianity – illustrating foreign drama and games, customs, and folklore in their relation to mission work.

Interwoven in the pageant were exhibitions of Pittsburgh student life – including a pyramid athletic drill by Duquesne University students, tennis by girls from Divine Providence Academy, tug-of-war by St. Stephen School, first aid Red Cross demonstration, domestic sewing class, fencing, Boy Scout work detail, calisthenics, manual training, nursing, and many other similar features.<sup>45</sup>

The allegorical play symbolized the awakening of American youth to the needs of missionaries seeking to convert pagans to Christianity. Dr. Clinton E. Lloyd, chairman of the Department of Public Speaking and Drama at Duquesne

University, was in charge of the production. A triple stage on three levels was erected – novel in theatricals and unprecedented in Pittsburgh theaters.

Rehearsals began two months before the play debuted, with a series of final stage rehearsals begun on May 1 and continued thereafter daily. These included not just the actors, but a symphonic orchestra, organist, boys’ choir, and a massed chorus of mixed voices of more than 100 persons. The breadth of Lord’s musical interests was displayed by his inclusion of classical works by Tchaikovsky, Hollins, Franck, Mendelssohn, Gounod, Grieg, Victor Herbert, Wagner, and Schumann.<sup>46</sup> Reflective of the times, the Pittsburgh Council of Catholic Women announced the appointment of chaperones for the performances and the exhibition.<sup>47</sup>

Publicity for the play was extensive. The *Pittsburgh Sunday Post* devoted an entire page to the forthcoming play, replete with pictures of the lead actresses, the bishop, and prominent clergy.<sup>48</sup> Attendance exceeded the planners’ expectations. Secular papers described attendance by “record crowds,” “vast throng,” “crowds which taxed the capacity of Syria Mosque,” and “the crowd ... overflowed to the corridors behind the main floor and balconies.”<sup>49</sup> Significant photographic coverage was devoted to the elaborate costumes worn by the cast, as designed by Lord.<sup>50</sup> The diocesan paper summed it all up in a final post-performance review entitled “Notable Pageant, ‘God Wills It,’ Greatest Ever Presented Here.”<sup>51</sup>

Forty student units of the CSMC would march to St. Paul Cathedral where Bishop Boyle celebrated a Pontifical High Mass on the second day of the three-day rally. An educational exhibit was staged at Synod Hall and the cathedral high school auditorium, with accompanying concurrent lectures by representatives of most American Catholic missionary groups.<sup>52</sup> The popularity of the exhibition led to its being held over for a fourth day.<sup>53</sup>

Four months later, in August 1923, the CSMC held its Fourth General Convention at Notre Dame University and formed an Advisory Board consisting of the heads of various American Catholic missionary societies. The Board then met in Cincinnati with Jesuit Fathers Lord and Gerald A. Fitzgibbons, along with mission experts from Europe, to devise a mission education program. The two Jesuits “assisted forcefully in giving the organization a start.” The *Pittsburgh Catholic* went on to comment:

Rev. Father Lord is known especially to the people of Pittsburgh as the author of that Crusade Pageant, “God Wills It,” which was presented last spring at the Syria Mosque, under the direction of Dr. Clinton

E. Lloyd. Rev. Father Lord is the author of several plays and widely read books on philosophy.<sup>54</sup>

The popular reaction to Lord's play was so positive in Pittsburgh that the *Catholic* deemed it appropriate to publish another article in mid-December that reprised the value of the crusade pageant and Lord's contribution to advancement of the CSMC.<sup>55</sup>

Lord's name next appeared on the pages of the *Catholic* on April 17, 1924, with the appearance of a review of his new book, *Our Nuns*, which the reviewer described as: "Dealing mainly with the human side ... Father Lord has given us a delightful book, brilliantly written, at times humorous, again with a touch of pathos."<sup>56</sup> That book review was but a warm up for the next presentation of Father Lord's work to the residents of Western Pennsylvania, just one month later.

### B. The 1924 Pageant at St. Vincent Archabbey

On May 28, 1924, the *Catholic* trumpeted the arrival of Lord's musical extravaganza, *The Dreamer Awakes*,<sup>57</sup> in an all caps announcement on page one: "Pageant at St. Vincent Sunday: Train to Carry Thousands to the Historic Archabbey to Witness Ordinal of Initiation in Most Impressive Ceremonies." At the request of the CSMC, Lord had composed an allegory of *Sleeping Beauty* – the story of American Catholic students awakening to the appeal for help from the missions. The *Catholic's* almost full-page account opened with this introduction:

One of the most gorgeous and impressive religious ceremonies of record in Pennsylvania will be the ordinal of initiation of the Catholic Student Mission Crusade, to witness which thousands will gather at the historic old archabbey of St. Vincent, Beatty, Pa., next Sunday. A class of 1,500 "squires" and "maidens" assembled by the blast of trumpets, will gather to be raised to the dignity of the "Knights" and "Ladies" who constitute the main and rapidly growing body of the great student mission organization, which is spreading its influence to every Catholic educational institution in the land.

The ordinal for the opening episodes, the book of which has been written by the Rev. Daniel A. Lord, S.J., and copyrighted to protect the Catholic Mission Crusade in its ceremonies, will take place on the campus of St. Vincent. Crowds from all parts of Western Pennsylvania will witness the pageant.

The pageant, to be given ... for [only] the second time since its creation, the first ordinal having taken place at Cincinnati, is brimful of color and action. This is in nine episodes, all brief, all alive with movement and patriotic and religious zeal, for

as written by Father Lord the pageant might well be termed "an initiation into the realm of zeal for God and country."<sup>58</sup>

Representatives of more than 60 schools in the diocese, including colleges and high schools, participated in the CSMC's *Ritual of Initiation* that Father Lord had composed in 1924 as the student organization's instructional manual. A medieval-style procession opened the event with the theme of carrying "the Kingdom of Christ to the far corners of the world." Well over 1,500 "squires" and "maidens" were admitted to the ranks of the Crusaders, evidencing their commitment to defend Christ and the Church. Trumpets, bands, martial music, a throne, flags, banners, bells, flaming torches, and a specially constructed medieval chapel were featured in the outdoor extravaganza that involved 3,000 student marchers in white costumes.

More than 800 participants arrived by special train from Pittsburgh and a larger number by automobile. More than 2,000 spectators from Pittsburgh were present; the total attendance exceeded 10,000. Representatives of many dioceses, including Erie, Wheeling, and Columbus also attended. Appropriately, more than 150 members of the Sodality of Our Lady served a picnic lunch for attendees.<sup>59</sup>

One of Father Lord's plays was produced the following year (1925) by the Pittsburgh Repertoire Company at the Knights of Columbus rooms on Fourth Avenue in downtown Pittsburgh. Father Lawrence O'Connell was delivering a series of lectures on the history of drama and play construction. In conjunction with the lectures, the Company staged a series of one-act plays, including Lord's *The Road to Connaught*.<sup>60</sup>

### C. The 1926 Pageant at Syria Mosque

The success of Father Lord's musical pageant, *The Dreamer Awakes*, initially staged at the archabbey in 1924, occasioned a reprise just two years later. The diocese worked with the CSMC of Pittsburgh to stage the musical again on April 29-30, 1926 – this time in the city of Pittsburgh at Syria Mosque. Both afternoon and evening presentations were held each day. The purpose for staging Lord's musical was "to show the people of Pittsburgh how little interest is really shown in the missions, and to exhort them, by vivid dramatic portrayal and instrumental music, to rally to the side of Christ, in His search for souls."<sup>61</sup> Some 1,500 students formed the cast. Dr. Clinton Lloyd, "dean of Pittsburgh directors," directed the pageant, assisted by 11 dancing and singing instructors. A 26-piece orchestra accompanied the dances and group singing. Three Asian dances were incorporated in the production: Chinese, Japanese and Indian; Lord transcribed music from Buddhist rituals to accompany those dances.<sup>62</sup> Two decades later, such music would prove



to be Lord's undoing in the Diocese of Pittsburgh.

Bishop Boyle again celebrated a Mass at St. Paul Cathedral during the gathering. Some 25,000 attended the plays. Five thousand students marched from Syria Mosque to the cathedral for the Mass.

The *Catholic* tracked Father Lord's lectures across the country. In the late 1920s, Lord frequently addressed the increasingly materialistic trend of modern literature, citing the advent of Nietzsche and the spread of his philosophy.<sup>63</sup>

The *Catholic* carried the April 1, 1929 letter of Father Lord inviting all women to attend the Convention of Women's Parish Sodalities set for the Palmer House in Chicago on July 5-7. The convention had several goals: enlarging the number of Sodalists, creating additional parish Sodalities, deepening devotion to Our Lady, enhancing spiritual life, and "open-house discussions of the problems which are facing Catholic women."<sup>64</sup> A program of Catholic Action was deemed essential to an active Sodality. Later, Lord held two conventions: one for college and high school students, and another for women's parish organizations.<sup>65</sup> Lord used *The Queen's Work* to convey convention news to every Sodality in the country.<sup>66</sup>

By January 1934, the *Catholic* began reprinting columns by Father Lord that had appeared initially in other publications.<sup>67</sup> The paper joined the chorus of listeners who were enthused by Lord's choice as a speaker on the national *Catholic Hour* radio program of the National Broadcasting Company – broadcast in Pittsburgh on station WCAE from 6 P.M. to 6:30 P.M. each Sunday evening – beginning on April 8, 1934. Lord was described in an editorial as neither haranguing nor too profound, but rather:

Father Lord falls into neither of these classes. There is no lack of depth in what he says, but he is able to put into simple, attractive form the important matters he wants his hearers to consider. His talks are topical, dealing with subjects of which everyone knows something but on which there has been a surprising lack of clear thinking. The ideal speaker, of course, is not satisfied to hold his listeners' attention but wants to make them think, and this is precisely what Father Lord is accomplishing. ... Father Lord: what he says is always arresting, true, and stimulating.<sup>68</sup>

Lord also spoke periodically on air over Pittsburgh radio station WJAC of the Columbia Broadcasting System.<sup>69</sup>

#### D. Immoral Movies in Pittsburgh

As the American bishops formed the Legion of Decency

and Father Lord's Sodalities undertook to protest the showing of immodest films, the *Catholic* gave front-page billing to Lord's review of "Objectionable Moving Pictures" in its June 7, 1934 issue. The paper reproduced the Jesuit's review comments on a number of films, including:

- *Tarzan and his Mate* ("Gross and animal. Particularly unsuited for children.")
- *Laughing Boy* ("Ramon Navarro ... soiled and unpleasant ... opposite Lupe Velez who is disgusting.")
- *He Was Her Man* ("A crazy effort on the part of Warner Brothers to recapture some of Cagney's slipping popularity. ... rough, uncouth, gangster parts ... revenge, crime, illicit love ... Joan Blondell plays a woman of the streets.")
- *Murder at the Vanities* ("soiled Broadway. ... it is vulgar, loud, has suggestive dialogue, is concerned with the murder of a young woman...")
- *Dr. Monica* ("No young person could possibly enjoy this dreary, unhappy, tearful, depressing, clinical study of an illegitimate baby. ... the deliberate and romanticized suicide of a young woman. ... a ridiculous travesty on life.")<sup>70</sup>

The paper specified the Pittsburgh movie houses where the films were playing or were to be shown. It also noted that "Preparations are being made for organized participation by the Pittsburgh Diocese in the nationwide campaign against offensive moving pictures...."<sup>71</sup> On July 5, the paper devoted a full page to "The Campaign Against Evil Motion Pictures," which included the "Legion of Decency Pledge," the Bishops' Statement issued by the Episcopal Committee on Motion Pictures (that included Bishop Boyle),<sup>72</sup> and advertisement of Father Lord's pamphlet, *The Motion Pictures Betray America*.

Since February 12, 1920, the *Catholic* carried a local column entitled "Diocesan Union of Sodalities," written by Father Charles F. Moosmann, diocesan director of the Sodality of Our Lady.<sup>73</sup> His weekly column routinely reported the activities of Father Lord and frequently quoted Lord's letters to Sodalities, with suggested application to groups within the Diocese of Pittsburgh.<sup>74</sup>

#### E. Pittsburghers at Lord's Summer Schools in Other Cities

One local effect of the Pittsburgh diocesan publicity about Father Lord was an increase in participation by Pittsburghers in the Summer Schools of Catholic Action conducted in other larger cities, easily reached by train. For example, Sisters of Mercy and Sisters of the Immaculate Heart of Mary – all from Pittsburgh – were the subject of a 1934 *Catholic* article about their participation in the New York Summer School.<sup>75</sup> Tuition for the six-day sessions was \$10,

with a day rate of \$2. As the Summer Schools were typically held initially in the largest cities (New York, Chicago, and Boston), registrants were sought from communities of all sizes, including Pittsburgh. Such out-of-town students paid \$15 for rooms and meals at the Schools.<sup>76</sup> In addition, the Sodality of Our Lady also sponsored each year two National Students' Spiritual Leadership Conventions in St. Louis, with separate three-day sessions held for high school students and college students.<sup>77</sup> Everyone interested in Catholic Action was invited to attend these schools. In 1936 alone, over 4,000 attended the three Summer Schools; 812 high school students and 417 college students attended the two student conventions. Approximately 30 states, the District of Columbia, and Canada were represented. Father Lord published a new novel, *Let Freedom Cringe*, in connection with these convocations; the novel featured the fictional country of Rumexany where "Communazis" bore recognizable resemblance to real world international *personae*.<sup>78</sup>

The August 1937 Summer School of Catholic Action, held in Buffalo, attracted a number of Pittsburgh delegates: Sodalists from Sacred Heart Parish in Shadyside, St. Joseph Parish in Mt. Oliver, and St. Philip Parish in Crafton; a representative of the Catholic Daughters of America; seminarian (later Father) Edward Joyce of St. Lawrence O'Toole Parish; Father Cornelius Kane of Sacred Heart Parish; and Father Oliver Keefer of Holy Innocents Parish. Keefer subsequently authored a front-page article for the *Catholic* entitled "'Catholic Action' Taught at School: Summer Course Under Auspices of Sodality Draws Large Attendance at Buffalo."<sup>79</sup> At that gathering, Father Lord praised the work of the Sodality at Holy Innocents Parish in Sheraden, citing it as an example of "methods and results." Lord stated "that a good Sodality must get attractive members and do attractive things attractively." Lord's comments followed a lengthy article in *The Queen's Work* highlighting the printed materials devised by the Sheraden group, its promotional methods, and the development of an emblem of the Blessed Virgin Mary – a shield upon which were imposed various insignia (sword and crown, and triangle) representing the protection the Sodality afforded its members. The emblem was used on letterheads, posters, newsletters, playing cards, score pads, and tallies devised by the group, which attracted a monthly attendance of 226. The group utilized "date nights," Communion Sundays, prayer recitals in church, guards of honor before the Blessed Sacrament during Forty Hours, and other activities. Special events conducted by the Sheraden group drew more than 2,700 participants.<sup>80</sup>

The following year (1938), Pittsburgh was again represented at the Summer School held in Washington, D.C. Delegates from 16 states, and countries stretching from Canada to Mexico to Ecuador, were in attendance. Seven Sisters of

Mercy, two Sisters of Charity, five priests, four seminarians, and almost five dozen Sodalists represented Pittsburgh.<sup>81</sup> The *Catholic* reported that:

It is the purpose of these summer schools to give inspiration and training to leaders in colleges, universities, high schools and parishes, primarily along the line of sodality organization. It teaches how spiritual societies can aid in spreading Christ's teachings and culture in schools, and how, in parishes, sodalities can be made more intelligent and alive as aids to their pastors.<sup>82</sup>

Lord's systematic plan to spiritually educate Sodalists was not restricted to Summer Schools. He and his headquarters staff routinely undertook travels to many cities across the country to give retreats to Sodality members. Pittsburgh received the first of such retreats on October 5-8, 1938 when Father George A. McDonald, S.J., of the Sodality headquarters in St. Louis came to conduct a retreat for young women at Holy Innocents Church in Sheraden. McDonald was associate editor of *The Queen's Work*. The retreat opened on a Wednesday evening, continued with morning Masses, daytime and evening conferences, and ended on Saturday morning following a closing Mass. All Sodality members in the Pittsburgh area were invited to participate.<sup>83</sup>

Father Lord was also a participant in the annual National Eucharistic Congresses held throughout the country. The October 1938 Congress held in New Orleans featured Lord as a speaker with Bishop Boyle presiding at a session.<sup>84</sup> While the two had met earlier in connection with the Code, this meeting was indicative of the increasing interaction between the two.

### Father Lord's First Visit to Pittsburgh – 1938

Father Lord first came to Pittsburgh for a December 12, 1938 diocesan Sodality rally at the William Penn Hotel in the downtown. His lecture would explain to directors and members alike "a plan of activity for sodality organizations."<sup>85</sup> The program committee charged with organizing the event consisted of four Sodalists from St. Mary Parish in McKeesport and eight from Sacred Heart Parish in Shadyside. As the event drew near, the *Catholic* announced the planned rally in a major front-page news article replete with the Jesuit's photograph: "Father Lord, S.J., Coming Here for Sodality Meeting."<sup>86</sup>

From the time the original trip was announced, Father Lord's schedule grew as other engagements were added: a talk to diocesan seminarians, an informal dinner meeting with priests of the diocese, and a radio broadcast were scheduled. The Sodality rally was to be the final event, held on Monday evening at 8:30 P.M. The Diocesan Union of



**Father Lord and audience in William Penn Hotel Ballroom**

Source: *Pittsburgh Press*, December 13, 1938

Sodalities would be the official sponsor. Leaving nothing to chance, the student Sodality planning committee was quickly supplanted by a priests' committee consisting of Fathers Oliver Keefer of Holy Innocents Parish (chairman), Cornelius Kane of Sacred Heart, Andrew J. Schneider of St. Joseph in Braddock, William G. Connare of St. Paul Cathedral, and Cornelius Becker of St. Mary in McKeesport.<sup>87</sup>

The detailed schedule as finalized was:

- 1 P.M. – Address to seminarians at St. Vincent Seminary on the topic “Sodality Organization and Activity.” Lord delivered a spirited address on the “crying need” for well-organized and well-directed parish organizations. Inroads into Catholic life by subversive groups and ideologies evidenced the “great task” facing seminarians as future leaders. Lord detailed the essentials of leadership: love of people, common sense, and zeal for work were prerequisites for priests in charge of societies. Such Catholic “societies must be built on a social foundation, have an essential religious factor, be marked with an intellectual

background, and be vitalized by activities.” Lord impressed upon all a realization of the need for general social organization in parishes and emphasized the requisites for directing such groups. After his address, Lord took to the piano and played selections of his own compositions from *The Social Order Follies*, his Catholic propaganda play. Lord impressed his audience as an accomplished pianist and an accomplished leader.<sup>88</sup>

- 5:30 P.M. – Roundtable discussion at the William Penn Hotel with priests, Sodality directors, and others supportive of the Sodality movement. This quickly morphed into a dinner for just priests and Sodality directors. All priests in the diocese were invited, and attendance was by advance registration only. Ultimately, only 60 priests along with Sodality directors and selected pastors were admitted to the dinner, where Father Lord spoke on “Catholic Action – The Participation of the Laity in the Work of the Hierarchy.”
- 6:15 P.M. – a 45-minute address over radio station WCAE. This actually proved to be a live interview with Father Lord, conducted by Father Cornelius Kane.
- 8:30 P.M. – Sodality Rally at the William Penn Hotel.

The *Pittsburgh Catholic* issue published immediately before Lord's visit trumpeted his imminent arrival with a front page article<sup>89</sup> that was accompanied by an article communicating Bishop Boyle's letter directing that all Catholics in the diocese take the Legion of Decency Pledge on the coming Sunday.<sup>90</sup> The full Pledge appeared in bolded script on the first page. The diocese had devised an integrated schedule that would include every Catholic aged seven and above. The presence of Father Lord was designed to highlight the importance of the Catholic efforts to end immoral movies, in furtherance of the Code that Lord had written. It also demonstrated to the entire Catholic Church in America the commitment of Bishop Boyle, as one of the four ordinaries that comprised the Catholic bishops' movie decency committee, to that effort in his own diocese. Not surprisingly, the bishop's letter was read at all Masses



on the preceding Thursday – the feast of the Immaculate Conception, a holy day of obligation – when all churches would be filled with the faithful.

The Legion of Decency Pledge read:

### Legion of Decency Pledge

IN THE NAME OF THE FATHER AND OF  
THE SON AND OF THE HOLY GHOST. AMEN.

I condemn indecent and immoral motion pictures,  
and those which glorify crime or criminals.

I promise to do all that I can to strengthen public  
opinion against the production of indecent and immoral  
films, and to unite with all who protest against them.

I acknowledge my obligation to form a right  
conscience about pictures that are dangerous to my  
moral life. As a member of the Legion of Decency,

I pledge myself to remain away from them.

I promise, further, to stay away altogether  
from places of amusement  
which show them as a matter of policy.<sup>91</sup>

The secular media were aware of Father Lord's ability to draw a crowd, and both the *The Pittsburgh Press* and the *Pittsburgh Post-Gazette* predicted that 3,000 would attend the rally.<sup>92</sup> The newspapers significantly underestimated the Jesuit's drawing power.

Several accounts of Lord's activities dominated the entire front page of the December 15, 1938 issue of the *Pittsburgh Catholic*. Two headlines said it all: "Overflow Crowd at Sodality Rally: Hotel Stormed as 8,000 Appear to Hear National Director Explain Organization" and "Father Lord 'Packs Them In' At Rally."<sup>93</sup> Some 5,500 young women and 125 priests were admitted to the William Penn Hotel, while more than 2,500 youth and many priests were turned away because of lack of space. The crush of attendees was so great that the hotel was forced to suspend elevator service to the ballroom on the 17th floor where the rally was held. Loud speakers were quickly installed in adjacent rooms for the crowd overflow.

The rally's reception committee consisted of Sodalists from St. Paul Cathedral, Sacred Heart, St. Joseph in Braddock, St. Mary in McKeesport, and Holy Innocents. The original 12 members had grown to 40, given the scope of the event.<sup>94</sup> Notwithstanding the existence of student Sodality committees, the rally's format was set by a committee of priests, all of whom had attended the Summer School of Catholic Action conducted by Father Lord in the summer at Washington, D.C.<sup>95</sup>

Sodality members staffed the registration and reception committees. The musical program featured a number of Lord's compositions, presented by the Mount Mercy College String Ensemble and the Seton Hill College Glee Club. The institutional registrants included two hospitals, five academies, and 184 parishes. The majority of the thousands not admitted were Sodalists from out of town and out of state. Nurses from Braddock General Hospital staffed an emergency medical office.<sup>96</sup>

The rally opened with a greeting from the chairman, Father Oliver D. Keefer. Father Charles Moosmann, president of the Diocesan Union of Catholic Sodalities, gave the invocation. Father Lord then delivered a two-part address:

- *Women's influence in the world:* Lord stated his confidence that the trend was toward higher moral standards among youth. Yet he expressed concern about other women, noting that "the most obnoxious radio program" starred a woman (Fanny Brice as "Snooks"), some of the "foulest" books were written by women, and one of the most injurious movements (birth control) was led by a woman (Margaret Sanger). Women could not be ordinary but should be extraordinary if men and civilization were to be saved. This would be achieved through a Christian life that included Holy Communion.
- *Practical application of the high ideals inspired by the Sodality and the Corporal Works of Mercy:* To combat Communism, Catholics must live an active life that involved the Corporal Works of Mercy. He concluded by discussing how the Sodality inspired high ideals and offered unlimited opportunities to practice charity. Lord also noted that Sodality headquarters offered free services regarding methods, projects, literature, and other forms of assistance to enable any Sodality to become a truly effective organization.<sup>97</sup>

Secular newspapers were taken aback at the massive turnout. *The Pittsburgh Press* published a huge photograph of the 5,500 attendees in the Hotel William Penn ballroom under the caption "Thousands Turned Away as Catholic Sodalities Hold Parley." A photograph of Father Lord accompanied the text coverage of the event, which noted that while 2,500 were expected, the ballroom doors were closed after 5,500 were seated, and more than 2,000 were turned away.<sup>98</sup>

### Post-Sodality Rally Impact

A committee of 30 Sodalists conducted Pittsburgh's first Institute of Sodality Action in Synod Hall, adjoining the cathedral, on April 28-29, 1939. Similar to one recently held in Erie, the evening sessions were devoted to Sodality organization and personality problems in organization. An open

forum was included to discuss specific issues. There were no talks since this was a course designed to improve leadership skills. Dorothy Willmann, head of the parish department at the Sodality's headquarters in St. Louis, conducted the Institute. A display of Sodality literature was included.<sup>99</sup>

By 1939, the Pittsburgh Sodalities had so developed that three separate groups were established: Pittsburgh Central Union (downtown and the area east, between the Allegheny and Monongahela Rivers), Pittsburgh South Union (Pittsburgh's South Side and the area south of the Ohio and Monongahela Rivers), and Pittsburgh North Union (Pittsburgh's North Side and the area north of the Ohio and Allegheny Rivers). Officers were elected to oversee all local parish Sodalities: prefect, vice prefect, secretary, and treasurer.<sup>100</sup>

The year 1939 marked Pittsburghers participating in the Catholic Theater Conference's Second Biennial Meeting, held at the Catholic University of America in Washington, D.C., on June 28-29, at which Father Lord, well known for his plays, preached the sermon at the opening Mass.<sup>101</sup> Lord captured the front page of the *Catholic*, which reprinted part of his address at the meeting during which he challenged attendees with these questions:

In these days when men need food, why offer a play? Why talk of producing drama when the world is about to produce a great crashing war? In these days of International Peace Groups, of Brotherhood of Man Organizations, of Labor Unions, and Unemployment Councils, folks are asking why a Catholic Theater Conference should call a convention.

Father Lord answered his own question ... He recalled the Gospel story in which the Divine Master said, "Not by bread alone doth man live, but by every word that cometh from the mouth of God."

We meet to place the words from the mouth of God on the lips of dramatists who love beauty and know truth clearly.<sup>102</sup>

In the final weeks before the outbreak of World War II, many Pittsburghers chose to attend the Summer School of Catholic Action held at Fordham University in New York City during the week of August 21-26. A long list of participants – priests, nuns, seminarians, and laity – was published in the *Catholic*. This was the last of the five summer schools held that year.<sup>103</sup> A separate article noted that a similarly large group of Pittsburghers had attended the Summer School held in Washington, D.C. the previous week.<sup>104</sup>

The influence of Father Lord upon Pittsburghers was evidenced in local Catholic reaction to a controversial play

entitled *Family Portrait*, staged by the Department of Drama at Carnegie Institute of Technology (today, Carnegie Mellon University) in the Oakland section of the city in mid-October 1939. The play effectively denied Christ's divinity and Mary's virginity. Particularly upsetting was the *Catholic's* identification of co-writer Lenore Coffee as a Catholic who had received a Catholic education. The writers' response that the "non-sectarian" interpretation of Christ's life was "reverent" fell on deaf ears. Catholic groups called for a public protest. The *Catholic* printed several critical appraisals of the production, a response from the chairman of the drama department, an editorial commentary, a reprint of a scathing editorial from *America*, and an excerpt from a column by Father Lord about the play.<sup>105</sup> This was true Catholic Action in "action" at the local level.

Father Lord's lectures and pamphlets were regularly reported in the Pittsburgh diocesan newspaper. His observations on the rising level of alcohol usage after the end of Prohibition occasioned his famous comments: "the saloon, turned tavern, is a hangout for the female bar-fly" and "some young married couples admit they cannot afford to have babies, because their liquor bills are so high."<sup>106</sup>

The year 1940 was ushered in with the announcement that Father Lord was one of only two Catholic authors chosen to be the 1939 members of the Gallery of Living Catholic Authors at Webster College in Webster Groves, Missouri.<sup>107</sup> With World War II raging in Europe, Pittsburgh Sodalists joined with their counterparts throughout the world in conducting the first-ever World Sodality Day on Trinity Sunday, May 19, 1940. The purpose was to seek the intervention of the Queen of Peace for those Sodalists in war-stricken countries and those where Catholics were being persecuted.<sup>108</sup> Unforeseen when the date was set, Hitler invaded the Western countries of Belgium, Holland, Luxembourg, and France just days before the Sodality celebration.

In the same year, *Prima Primaria*, the world headquarters (secretariat) of the Sodality movement in Rome,<sup>109</sup> announced that Sodalities in the United States – comprised of parish, state, college, high school, hospital, and other institutional groups – totaled 11,636 as of October 1. Pennsylvania ranked fourth with 923 units. As a typical Sodality comprised 100 members, the total number of American members exceeded the one million mark.<sup>110</sup>

Lent 1940 brought news of local Pittsburgh interest in staging Father Lord's *Behold the Man* – a three-act Passion play in which events were presented in modern dialogue by those who reacted like contemporary persons. There were nine characters and many extras. It was designed for two and a half hours, with two sets, and simple production require-

ments. A royalty of \$25 per performance was due to Sodality headquarters in St. Louis.<sup>111</sup>

### Father Lord's Second Visit to Pittsburgh – May 1941

On March 6, 1941, Father Moosmann, director of diocesan Sodalities, announced that Father Lord would be in Pittsburgh on Sunday, May 11, to celebrate “World Sodality Day” and address a diocesan Sodality rally at St. Paul Cathedral.<sup>112</sup> The theme of the gathering was “The Sodality Contribution to World Reconstruction,” which echoed Pope Pius XII’s Christmas Eve 1940 message in which he had laid down five essential points of world order upon which world peace would depend.<sup>113</sup> This would be Lord’s second visit to Pittsburgh. As expected, the initial plan of a single public address soon yielded to the inclusion of additional events to accommodate local demands to see the nationally famous Jesuit.

Bishop Boyle would preside in the sanctuary at a 3 P.M. Holy Hour in the cathedral. Father Lord would deliver a sermon on “Our Lady of National Defense.” All youth were invited to the rally, joining members of 200 Sodality groups. All priests were likewise invited to participate. At the cathedral ceremony, Boyle gave “a stirring plea” that Sodalist devote themselves to Catholic Action. He publicly thanked Father Lord for coming to Pittsburgh to participate in the program. Lord, for his part, made the unexpected announcement that he would conduct a Summer School of Catholic Action in Pittsburgh in August 1941.

The announcement was planned, as all were to attend a preview of the forthcoming Summer



**Pittsburgh Advertisement for Father Lord**

Source: Pittsburgh Catholic, March 6, 1941

School at 8 P.M. that evening in Synod Hall. On the Monday and Tuesday following the cathedral events, Lord visited several colleges and academies in the diocese to encourage student participation in the Summer School.<sup>114</sup> He made real use of his three days in Pittsburgh, addressing 15 different groups, including 500 youths on Monday evening in Synod Hall. In every lecture, Lord sought to attract the participation of Sodalist and youth in general in the forthcoming Summer School in Pittsburgh.<sup>115</sup>

### Father Lord's Third Visit to Pittsburgh – August 1941: The Summer School of Catholic Action

The *Catholic* issue of June 12, 1941, carried details of the forthcoming Summer School in a story headlined “Announce Program for Pittsburgh’s Summer School of Catholic Action with National Leaders as Faculty.” The six-day meeting would be held August 4-9 at the William Penn



**Father Lord (L) and Father Oliver Keefer (R) plan Summer School of Catholic Action**

Source: Pittsburgh Catholic, May 15, 1941



Hotel. Father Lord, along with thirteen priests and some officials from Sodality headquarters in St. Louis, would conduct the intensive course in Catholic leadership. The attendees would be laity (women and men, young and old), priests, and religious.

The Program consisted of:

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## MORNING SESSIONS

- A “Dialog Mass” opened each day’s session at 7:30 A.M.<sup>116</sup> (Father Gerald Ellard, S.J.)
- A General Session with the theme “The Kingdom of Christ” (Father Daniel A. Lord, S.J.)
- Classes in organizational principles, methods, and techniques – with separate sessions for:
  - Elementary schools (Father Aloysius J. Heeg, S.J.)
  - Secondary schools (Father J. Roger Lyons, S.J.)
  - College and university organizations (Father Daniel A. Lord, S.J.)
- Alternative classes in:
  - Fundamental organizational work (Dorothy J. Willmann)
  - Advanced work (Father Herbert O’H. Walker, S.J.)
- Elective courses available during three periods of each day, beginning at 10:55 A.M. Students could follow the same theme all six days or select different classes each day. The available morning classes were:
  - Sermons for Priests (Father Daniel A. Lord, S.J.)
  - Six Sacraments (Father Gerald Ellard, S.J.)
  - A Basic Course for a Practical Catechist (Father Aloysius J. Heeg, S.J.)
  - Roundtable Development of Program Activities (Father J. Roger Lyons, S.J.)
  - Mental Prayer (Father Francis P. LeBuffe, S.J.)
  - Proportional Representation (Father Edward Dowling, S.J.)
  - The Theory of Parish Recreation (Father George Nell, S.J.)
- Final General Session of the morning: The Positive Side of the Commandments, covering the subjects:
  - Virtue Not Vice (Monday)
  - The Protection of the Human Race (Tuesday)
  - God’s Rights are Guaranteed (Wednesday)
  - Man’s Authority A Share of God’s (Thursday)
  - Human Life is Safeguarded (Friday)
  - The Protection of Freedom through Property (Saturday)
- Faculty meeting for priests, religious, lay teachers, and other leaders conducted by Father Lord. Focus: relationship between the priest/religious teacher and a child’s mother/father, reaching the child through the parent and the parent through the child. These sessions consisted of:
  - The Priest and Religious View the Parent (Monday)

- Teaching Parents Responsibility (Tuesday)
- Parents’ Participation in Youth Training (Wednesday)
- Training Parents to Teach Purity (Thursday)
- Faults in Parents that Spoil Children (Friday)
- Working Toward Complete Parental Efficiency (Saturday)

## AFTERNOON SESSIONS

- Roundtable discussions to consider practical programs in Catholic organizations with demonstrations of possible activities in society. The subjects:
  - The Service from Central Office (Monday)
  - The Program (Tuesday)
  - The Parish Leader (Wednesday)
  - Parish Recreational Life (Thursday)
  - Defending Democracy (Friday)
  - The Meeting Demonstrated (Saturday)
- Second elective at 2:40 P.M. with a choice of nine classes:
  - Leadership Course for Sodality Officers (Father J. Roger Lyons, S.J.)
  - How to Teach the First Communicant (Father Aloysius J. Heeg, S.J.)
  - Social Definitions (Father Edward Dowling, S.J.)
  - Contemporary Catholic Literature (Father Herbert O’H. Walker, S.J.)
  - The Catholic Church and Co-operatives (Father George McDonald, S.J.)
  - The Dialog Mass (Father Gerald Ellard, S.J.)
  - Building a Parish Life (Father George Nell, S.J.)
  - Study and Discussion Clubs (Father E. J. Weisenberg, S.J.)
  - Parish Sodality Unions (Dorothy J. Willmann)
- Final elective of the day at 3:35 P.M. with a choice of nine classes:
  - Your Sacrifice and Mine (Father Gerald Ellard, S.J.)
  - Parliamentary Law in Practice (Father Herbert O’H. Walker, S.J.)
  - Social Tools (Father Edward Dowling, S.J.)
  - Select Topics for a Practical Catechist (Father Aloysius J. Heeg, S.J.)
  - Nurses’ Sodalities (Father J. Roger Lyons, S.J.)
  - St. Paul and Our Spiritual Life (Father Francis P. LeBuffe, S.J.)
  - How to Instruct Sodality Candidates (Dorothy J. Willmann)
  - God Life (Father E. J. Weisenberg, S.J.)
  - Games (Edith Feldhake)

## EVENING SESSIONS

- Recreational and social events conducted under the direction of Sodality headquarters staff.

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A committee of 100 persons, both priests and lay leaders, organized the arrangements under the supervision of Father Oliver Keefer as general chairman, and the assistance of Father Francis Moosmann. Bishop Boyle had invited Father Lord to conduct the School in Pittsburgh for the first time. That summer, the cities of New York, Chicago, Boston, and St. Louis also hosted Schools of Catholic Action.<sup>117</sup>

As plans evolved, it was decided to also conduct the First National Parish Sodality Union Conference held in the United States on Sunday, August 3 – the eve of the Summer School of Catholic Action that would begin on the following day. The location would be the William Penn Hotel. Father Lord would chair the new conference, which would include addresses by Lenora A. Smith (chairwoman of the National Advisory Board), Jesuit Father Herbert Walker (national Sodality organizer), and Dorothy Willmann (national secretary of Women's Parish Sodalities).

The Program consisted of:

- 10 A.M.: Registration
- 10:30 A.M. to 12:30 P.M.: General Session
- 12:30 P.M.: Presentation of a survey of parish units, followed by three-minute reports from each Union represented
- 2 P.M. to 3 P.M.: Session to discuss meetings, membership, leadership, speakers, and subjects raised from the floor
- 3:45 P.M. to 5 P.M.: Discussion of the role Sodality Unions will play in the national defense program.

The addition of this conference occasioned an addition to the Summer School – a course covering the history, development, theory, practice, and programs of parish Sodality Unions conducted by Dorothy Willmann from Sodality headquarters. The course was designed for those contemplating organizing Sodality Unions. This course was a first and would not be offered as part of the curriculum at the four other Summer Schools.<sup>118</sup>

A subsequent development saw the announcement that a radio program on Saturday, August 2, would formally open the Summer School. Jesuit Father Richard L. Rooney of Boston would be a guest speaker on “The Way of Life” program on KDKA radio at 8:30 P.M. Rooney's address would describe the Summer School for the benefit of the general public and the participants.<sup>119</sup>

Father Lord's opening comments about the purpose of the Summer School of Catholic Action – which acknowledged the fear of American involvement in the two-year-old World War II, historic nativist concern about the patriotism of American Catholics, the unsettling agitation of Nazi and Communist groups within the United States, and the

destructive effect of secular propaganda upon religious faith – were reported in *The Pittsburgh Press*:

We are stressing the religious principles that underlie true democracy. We show the students how they can develop their self-reliance in handling the problems of democracy. We hope to make better Americans who are personally interested in the future of their country and the role we will all have to play in the re-making of the world.<sup>120</sup>

Lord expected the attendance of (1) 300 delegates, representing parish Sodality branches in every American diocese, (2) 1,000 local Sodalists from the Diocese of Pittsburgh, and (3) a total enrollment in all five Summer Schools that would far exceed the 6,000 enrolled in 1940.<sup>121</sup> The *Catholic* announced in the opening days of the School that 18 states and Canada were represented in the attendance.<sup>122</sup> The diocesan paper devoted a separate page to lecture excerpts from the School faculty.<sup>123</sup>

Secular media coverage of the Summer School was prominent and extensive.<sup>124</sup> Lord's patriotic theme appeared to resonate well in the general community.

### Post-Summer School

By early 1943, Father Moosmann's column in the *Catholic*, “Diocesan Union of Sodalities,” gave way to a column entitled “In the Spotlight: Diocesan Union News—The Sodality of Our Lady” by Father Raymond A. Must.<sup>125</sup> Father Moosmann remained as diocesan director of the Sodality Union, but the increasing Sodality workload in the Pittsburgh diocese was now shared with Father Must.

### Father Lord's Fourth Visit to Pittsburgh – 1943: The Summer School of Catholic Action

The June 6, 1943 issue of the *Catholic* carried the announcement that Father Lord was returning to Pittsburgh for another Summer School of Catholic Action, to be held July 12-17. This was the thirteenth consecutive summer for such schools, and the second time that Pittsburgh would host the assembly. Father Keefer would again serve as local chairman of the event.<sup>126</sup> Detailed information about the School was gradually presented in Father Must's weekly column in the *Catholic*. The location was again set for the William Penn Hotel. The theme bore the title taken from Pope Pius XII's Christmas Eve 1942 address: “Our Personal Part in the Christlike World of the Future.” Father Lord would conduct three courses: “The Parish as the Center of the Social Spirit,” “The Social Spirit of the Savior,” and “Teaching the Social Spirit” – along with a special course for college students entitled “The Social Spirit on the Campus.” Jesuit Father Roger Lyons would offer a special course on Matrimony as the Foundation of the Christian Home, along with courses



**Father Lord at Pittsburgh  
Summer School of Catholic Action**

Source: *Pittsburgh Press*, July 13, 1943

on Sodality activities for secondary schools, and leadership for Sodality officers.<sup>127</sup>

A month before opening of the School, the *Catholic* published the Program for the 1943 Summer School:<sup>128</sup>

#### MORNING SESSIONS

- 8:30 A.M.: Dialog Mass (Father Gerald Ellard, S.J.)
- 9:15 A.M.: General Session on the theme "Our Personal Part in the Christlike World of the Future" (Father Daniel A. Lord, S.J.), with General Classes
- 10:55 A.M.: First Elective, with a choice of 11 classes:
  - Social Patterns and Practices (Father Edward

Dowling, S.J.)

- Tools and Techniques for the Catholic Social-Spirited Propagandist (Father Leo Wobido, S.J.)
- Mental Prayer for the Laity, Young or Old (Father Francis P. LeBuffe, S.J.)
- Sodality Ideals and Rules (Dorothy J. Willmann)
- Social Worship, the Common Denominator (Father Gerald Ellard, S.J.)
- Theological Basis for Social Spirit (Father E.J. Weisenberg, S.J.)
- Visual Teaching of the Social Spirit (Father George Nell, S.J.)
- Labor Study Groups, Schools and Colleges (Father Leo C. Brown, S.J.)
- 11:15 A.M.: Classes in organizational principles, methods, and technique for:
  - Elementary school groups: How to Conduct a Catholic Action Club (Father Aloysius J. Heeg, S.J.)
  - Secondary school groups: How to Conduct a Catholic Action Club/A Practice Laboratory for Religion Class (Father J. Roger Lyons, S.J.)
  - College and university organizations: An Organizational Class (Father Daniel A. Lord, S.J.)
  - All others:
    - Fundamental Work (Dorothy J. Willmann)
    - Advanced Work (Father Herbert O'H. Walker, S.J.)
    - Men's Parish Sodalities (Father Leo Wobido, S.J.)
- 11:45 A.M.: Final Morning General Session: The Social Spirit of the Savior (Father Daniel A. Lord, S.J.), on these subjects:
  - His Own Life (Monday)
  - His Life and Teachings (Tuesday)
  - Consistency in Principle and Practice (Wednesday)
  - The Final Judgment and the Social Spirit (Thursday)
  - The Social Gospel of St. Luke (Friday)
  - Christ, Justice and Charity (Saturday)
- Faculty Meeting for priests, religious, lay teachers, and leaders on the theme "The Social Spirit Drawn and Applied."

#### AFTERNOON SESSIONS

- 1 P.M.: Demonstration of Games
- 1:45 P.M.: Second Elective Courses
- 3 P.M.: Afternoon General Classes

#### EVENING SESSIONS

- Each evening: Exhibits and various forms of recreation.<sup>129</sup>

Subsequently, the *Catholic* made additional detailed announcements about the Program:

- Monday evening: games and music (supervised by Father George Nell, S.J., assisted by Edith Feldhake)
- Tuesday evening: activities staged by the local enter-



tainment committee

- Wednesday evening: games and music (supervised by Father George Nell, S.J., assisted by Edith Feldhake)
- Thursday evening: Amateur Night (Father Daniel A. Lord, S.J., as master of ceremonies)
- Friday evening: Party Night.

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In a true first for Lord's Summer Schools, Monsignor George Michaylo of Homestead celebrated a Divine Liturgy in the Byzantine-Slavonic Rite in the hotel ballroom on Saturday morning. In another initiative, members of the American Military were encouraged to attend the Summer School with the normal registration fee waved for them, even if they were last-minute walk-ins.

A special Exhibit section was arranged to include the unique poster collection of Father Lyons, the varied collection of Dorothy Willmann, and the catechetical collection of Father Heeg. Additional instructors were also announced: Jesuit Fathers Richard L. Rooney, Martin Carrabine, and Francis Deglman; diocesan Father Patrick T. Quinlan; and laywomen Marian Prendergast, Rita Kettenbach, and Mary G. Dooling. The inclusion of a diocesan priest was a first for the Summer School.<sup>130</sup>

The *Catholic* noted that the Summer School was the perfect antidote to the soaring delinquency rate in the country, as it would serve "a twofold objective – to provide entertainment and offer a corrective guide for wholesome recreation in the home, school and parish."<sup>131</sup> The *Catholic* noted that the Summer School was again coming to Pittsburgh "at the invitation of Most Rev. Hugh C. Boyle, Bishop of Pittsburgh."<sup>132</sup> As was the case with the 1941 Summer School, a committee of 100 priests and laity was in charge of the arrangements.

The July 8 issue of the *Catholic* built on the rising enthusiasm for the approaching School by giving front-page space to a lengthy column by Father Must, accompanied by photographs of Father Lord and Father Ellard, the latter a liturgical expert who was overseeing the Dialog Mass.<sup>133</sup> Father Keefer, local chairman, was quoted at length concerning the School:

This year the Summer School presents one of its most spirited and vigorous programs. Its dominant theme will project the citizen into the world of tomorrow and outline the basic principles of an honorable peace and a Christian new order. It will delineate carefully the social spirit of Christ, with paramount stress on social responsibility among men.<sup>134</sup>

The paper noted that the bishop had scored a coup in bringing the Summer School to the city twice in just three years, when many other major cities had not hosted the School even once.

The next issue of the *Catholic* (July 15) was published during the Summer School. An interim report appeared as front-page news: "Summer School of Sodality in Progress Here." Enrollment was substantially less than the School attendance just two years earlier – only 500 – a figure that was later adjusted upward to 1,300.<sup>135</sup> Ten states were represented. The faculty was considerably larger – 20 lecturers. As quickly as it arrived, the Summer School left. Somewhat surprisingly, the *Catholic* issued immediately after conclusion of the convention devoted only three paragraphs in Father Must's column to a brief mention of the Summer School.<sup>136</sup>

Secular media coverage of the Summer School was consistently prominent.<sup>137</sup> Pittsburgh newspapers provided coverage of the 1943 Summer School that was more extensive and detailed than the coverage given to the 1941 Summer School. The general public was clearly intrigued by Lord and his faculty and the themes discussed.

Subsequent to the 1943 Summer School, Father Jacob C. Shinar succeeded Father Must as columnist for "In the Spotlight: The Sodality of Our Lady–Diocesan Union News" in the *Catholic* in October 1943. Shinar was the third diocesan priest assigned to author the Sodality column. Must had succeeded Father Moosmann as columnist just a little over a year earlier, in the fall of 1942. Shinar never mentioned Father Lord, focusing completely on presenting an overview of local Sodality work in the parishes in the Diocese of Pittsburgh. The *Catholic* column continued into the 1950s, when it eventually disappeared from the newspaper's pages.

### School is Out: Bishop Boyle and Father Lord

An unforeseen controversy arose between Father Lord and Bishop Boyle after the 1943 Summer School. Boyle had entrusted Italian-born Father Carlo Rossini, PSS.C.,<sup>138</sup> organist and choirmaster of St. Paul Cathedral (1927-1949), with the chairmanship of the diocesan Music Commission (1927-1958). Rossini proved to be the *enfant terrible* of pastors, church organists, and choruses within the Diocese of Pittsburgh, and a variety of officials outside the diocese as well. At Rossini's insistence, Boyle forbade the use on Catholic radio programs of all Sodality hymns composed by Father Lord. This action followed a similar ban on Mozart's *Ave Verum Corpus*, Schubert's *Ave Maria*, and a host of other composers' works. Rossini wrote:

When people are at worship and the soft strains of

one of the sacred hymns are played, it recalls to mind that the same music had been heard elsewhere, at the opera, in a movie theatre, or on the radio played by a string band. Immediately thoughts of those at prayer are diverted to some place outside the church.<sup>139</sup>

What would explain Boyle's action, given that Lord had satisfied the bishop's desire to conduct two Summer Schools? Boyle was particularly close with Archbishop John T. McNicholas of Cincinnati who had been at odds with Lord for many years. This hierarchical relationship likely trumped any gratitude that Boyle may have felt for Lord. The Jesuit had served his purpose. And by the mid-1940s, it was clear that Lord's position as national director of the Sodality movement was in jeopardy. Rossini was a local whom Boyle saw daily; Lord was a figurative "thousand miles away." The "banning" was a foregone conclusion.

### Father Lord's Fifth Trip to Pittsburgh – 1947

Ever an independent person, Father Joseph Lonergan – the famed pastor and builder of St. Bernard Church in Mt. Lebanon – invited Father Lord, then in the waning days of his position as national director of the Sodality of Our Lady, to address the members of the Holy Name Society of St. Bernard Parish at their October 13, 1947 meeting. The address would take place in the new Upper Church at 8:30 P.M. The speaker was advertised in the *Pittsburgh Catholic* in the October 2 issue<sup>140</sup> and in the secular press a few days later.<sup>141</sup> The size of the parish and Father Lonergan's strong administration of the parish guaranteed a large audience.

Print mention of Lord in Pittsburgh after the 1943 Summer School was indeed rare. Occasionally, his name would appear in the *Catholic*'s listings of national radio programs, available locally in Pittsburgh.<sup>142</sup> Thus, the priest's trip to Mt. Lebanon was unique. Attendant publicity was minimal.

### An Exit from the Stage

The *Catholic* of June 24, 1948 carried the news – surprising to the general public – that the Jesuit superiors were recognizing the 25th anniversary of Father Daniel A. Lord's ordination to the priesthood on June 27 by granting him a two-year sabbatical leave of absence from his position as national director of the Sodality of Our Lady at the St. Louis headquarters, in lieu of a formal celebration of the jubilee. Father Lord was to continue an advisory connection with the Sodality and would devote his time chiefly to research in the work of the Sodality, to writing, and to preparing his radio program "Ask Father Lord." An "interim committee" would administer the Sodality's headquarters operations.<sup>143</sup>

Thereafter, Lord's name appeared sporadically in the *Pittsburgh Catholic*. For example:

- Mount Assisi Academy in Bellevue staged his musical comedy *Mary! Mary!* in April 1950. He was afforded full credit for authoring the play.<sup>144</sup>
- The July 26, 1951 *Catholic* noted Lord's participation in the Summer School of Catholic Action to be held in Erie on August 13-18 at Gannon College. Lord was to lecture at two courses – "Citizens of Two Worlds" and "The Eucharist – Christ in 1951." Lord joined three Jesuits who had been important figures in the many years during which he directed the Summer Schools: Fathers Aloysius J. Heeg, Richard Rooney, and Edward Dowling. The SSCA was now overseen by its new director, Father Thomas Bowdern, S.J. Reflecting the fact that Bishop Boyle had died in December 1950, Father Rossini had returned to Italy, and the limbo into which Lord had fallen in the Diocese of Pittsburgh was now extinguished, Pittsburghers were strongly encouraged to attend the Erie SSCA.<sup>145</sup>
- Just four months later, the *Catholic* again noted the presence of Father Lord in Western Pennsylvania and acknowledged his authorship of the pageant *Full Fifty Years* that was to be presented at Gannon College on November 5, 1951 to celebrate the golden jubilee of the ordination of Bishop John Mark Gannon of Erie.<sup>146</sup> The prominent publicity about Lord in Erie may have stemmed in part from the participation of the new Pittsburgh bishop, John F. Dearden, at the observance. The *Catholic* continued to note Lord's latest books, including his December 1951 publication of a Eucharistic prayer book, *Christ Jesus Our King*,<sup>147</sup> as well as mention of his latest articles in *The Queen's Work*.<sup>148</sup>

### Father Lord's Sixth and Final Trip to Pittsburgh – 1954

Father Lord was invited to return to Pittsburgh for an adult education program at Our Lady of Grace Parish in Scott Township. Father Oliver D. Keefer, who had chaired both of Lord's Summer Schools of Catholic Action in Pittsburgh in 1941 and 1943, had maintained contact and now extended an invitation to visit the new parish of which he was now pastor. The program was to consist of evening sessions held on January 3, 4, and 5 of 1954 in the parish social hall. The theme was "An Appreciation Study of the Blessed Sacrament." Admission was by ticket only, with an unspecified "nominal charge" to be made. Tickets were available only to those who made a written request of Father Keefer.<sup>149</sup> While Lord was battling cancer, no one could have foreseen that his January 1954 visit to Pittsburgh would come just one year, almost to the day, before his death.

### Father Lord and His Work in the Diocese of Erie

The Diocese of Erie during the period of Lord's activities

comprised approximately 150,000 members – geographically large but numerically small, consisting of the city of Erie, a few smaller cities, and many small towns in what was essentially a rural diocese in northwestern Pennsylvania. Those facts alone could have caused Father Lord to ignore it in favor of dioceses with much larger and concentrated Catholic populations. But Lord did not, given the proactive efforts of Bishop John Mark Gannon of Erie (1920-1968) to build a spiritually vibrant Catholic diocese.

In December 1935, Gannon convened the St. Peter's Cathedral Sodality for its first Communion breakfast, at which he announced his decision that the Sodalities in the city, and later the diocese, would form unions or confederations. The Union of Sodalities were to elect a supreme head who would serve on the bishop's council.

In 1936, Gannon invited Father Lord to Erie to pioneer organization of the Sodalities at the diocesan level. Gannon himself then toured the diocese, organizing six unions in Erie, Meadville, Sharon, Oil City, Clearfield, and Warren. The bishop also encouraged Sodality officers and members to attend the Summer Schools of Catholic Action in cities outside the Erie diocese as those conventions were offered. The bishop had concluded that there was no substitute for Sodality members in his diocese actually encountering the dynamic personality of Father Lord during a Summer School.

Bishop Gannon named Father Edward P. McManaman as the first diocesan director of the Erie Sodality Union. Working together with Bernice Borland, the first president of the Erie district, the two gave years of service in proving the Sodality theme – “To Christ Through Mary.” Borland wrote a syndicated column for the diocesan newspaper, the *Lake Shore Visitor Register*, and held a national post in the Sodality of Our Lady as chairwoman of the Sodality Parish Advisory Board 1938-1940.<sup>150</sup>

McManaman was named auxiliary bishop of Erie in 1948, and his Sodality role passed to Father James W. Weithman of Sacred Heart Parish in Erie in June 1949. The young priest brought to fruition the long-held plan of Bishop Gannon:

With the energetic encouragement of Bishop Gannon in 1950 and 1951, Father Weithman managed to bring two Summer Schools of Catholic Action to Erie which were sponsored for several years through the national office of the Sodality in St. Louis, Missouri. Both of these Summer Schools were held at Gannon College.<sup>151</sup>

Bishop Gannon's desire to host a Summer School of Cath-

olic Action had been frustrated for decades by the lack of a diocesan building sufficient to accommodate the thousands of persons who would attend such a convention. That problem was solved with the bishop's dedication on December 30, 1949, of the \$650,000 Gannon College Auditorium with a seating capacity of 4,000. This building would serve the convention and religious needs of the diocese and the Erie area. Accordingly, the national Summer School of Catholic Action convened during the week of June 26, 1950 in the new facility, sponsored by the Erie District Sodality Union. The following year, the second consecutive Summer School of Catholic Action was held at Gannon College during the week of August 13-18, 1951.<sup>152</sup>

Diocesan officials would later note that during the 1960s the Sodality movement seemed to “lose its enthusiasm.” Erie's diocesan historian described this dramatic change thusly:

Other forms of spiritual and social development were replacing the Sodality. As early as 1959, meetings were being held by national leaders in the Sodality movement who were attempting to respond to a changing secular and religious culture. Further influenced by Vatican II's teaching on the laity and the Church in the modern world, lay delegates from 42 nations met in Rome in October, 1967. There they formulated new general principles and a newly chosen name, Christian Life Communities (CLC). The CLC was based on Ignatian spirituality which revolves essentially around *The Spiritual Exercises of St. Ignatius, the founder of the Society of Jesus*. Papal approval followed quickly.<sup>153</sup>

By 1967, the traditional Sodality movement in the Diocese of Erie had virtually disappeared.

Bishop Gannon's relationship with Father Lord was not limited to the Sodality movement or the Summer Schools of Catholic Action. On November 5, 1951, Erie was the scene of one of the most colorful religious ceremonies the city had ever witnessed. The occasion was the rededication of St. Peter's Cathedral and the celebration of the Golden Jubilee of priesthood of Bishop (soon to be Archbishop) Gannon. The cathedral had been completely redecorated and the rededication ceremony lasted for several hours. The ceremony was the largest ecclesiastical event ever held in Erie and included one cardinal, nine archbishops, thirty-two bishops, three archabbots, and more than 200 priests.<sup>154</sup> That evening, Father Lord produced the pageant *Full Fifty Years* to celebrate the fifty years of priesthood of Bishop Gannon.<sup>155</sup> This was a dramatic portrayal of Gannon's life utilizing fifteen scenes, and was staged in the Gannon College auditorium, with a capacity crowd in the thousands.<sup>156</sup>



The director of the Erie pageant was Helen Kelly, head of the Drama Department of Mercyhurst College. All of the participants were local residents of Erie.<sup>157</sup> Diocesan officials had paid particular attention to Lord's *City of Freedom* pageant staged by Father Lord a few months earlier during the summer of 1951 in Detroit.

### Criticism, Opposition, and Struggle

A public figure like Father Lord inevitably arouses criticism. Assessments of Lord's life and ministry were not uniformly positive. One Jesuit described the collected criticisms in these words:

He was called everything from a vulgarian to a mass hypnotist; he was charged with inventing "River Rouge assembly-line" spirituality, of catering to the more susceptible and gentler sex; he was berated as a Catholic "Billy Sunday," and then as a "Billy" Graham; he was a "priestly Gable," a clerical showman, a Midwestern Rotarian, a piano tinkler of the Basin Street school, a tinkling cymbal, commercial, crude, superficial. He was a simplist, "anti-intellectual."<sup>158</sup>

Father Lord encountered his fiercest opposition from the film industry, where he was viewed as a meddlesome priest set on ruining Hollywood. That reaction from a secularized, even amoral, industry was expected. Yet Lord was unappreciated by his fellow Jesuits, diocesan priests, and some in the hierarchy. Within the Jesuit community composed primarily of teachers and scholars, Lord was viewed as a populist who displayed an anti-intellectual approach to the faith unbefitting the Society of Jesus. Some considered his use of mass media to communicate the faith a less noble means for teaching serious truths. Lord's specialized ministry required frequent travel across the country, which created the appearance of a Jesuit renegade and led to the assertion by one American bishop that "Lord was an example of the harm that could be done when a priest's ministry passed outside the control of the bishops."<sup>159</sup>

Lord's success came despite the Jesuits' starving him of necessary staff. The shortage of manpower ultimately contributed to the abandonment of all of Lord's projects. Money was also lacking. Jesuit indifference also led to few boys from Jesuit high schools attending the Summer Schools. Lord's principal biographer, also a Jesuit, summed up the order's attitude toward Lord thusly: "This is the small dismissive tolerance of small minds for a greater."<sup>160</sup>

Lord waged an ongoing struggle with fellow Jesuits who sought to restrict Sodality membership to a very select, worthy few with intense concentration on their spiritual development followed by supervision of their apostolic works.

Lord was not concerned about selectivity, and did not believe in dividing students into "sheep and goats." Anyone who applied was qualified to enter, but was given a probationary period to ascertain true interest in the Sodality. If the student lacked interest, a dropout would occur naturally. This crucial issue pertaining to Lord's conduct of the Sodality led to an unresolved conflict that ultimately occasioned his withdrawal from active participation in the Sodality.

Lord's efforts to develop the Sodality through cooperation with the Catholic Students' Mission Crusade (CSMC) came to naught because of the opposition of Archbishop John T. McNicholas, O.P., of Cincinnati (episcopal moderator of the CSMC), who carried out both open and covert warfare against Lord for years.<sup>161</sup> Attacks from priests in other religious orders also occurred; circulation of their attacks impaired Lord's ability to engage certain members of the hierarchy. By 1932, seven bishops had barred Lord and his Sodality from their dioceses. Lord correctly saw the issue as reflective of the bishops' desire for "control."

Lord's vocalization of a different approach to the presentation of the Catholic faith in the United States unsettled some authorities. He wrote:

We were convinced that religion could be made as exciting as anything else in the world and that our objective should be to show people that religion and life are synonyms, and that life became much more exciting if it is dominated and shot through with religion.<sup>162</sup>

This was a startling, even shocking, statement to American Catholics who, as a minority group, considered their faith as something to be defended rather than to be shared, and to be obeyed rather than to be enjoyed. Lord believed that the "good news" demanded a response of joy and enthusiasm.

Father Lord also faced heightened criticism over the decades that the original spiritual mission of the Sodality had evolved into purely apostolic activity. He strongly refuted such efforts to label the Sodalities' work as quasi-Protestant and divorced from its foundation and spiritual traditions.

As noted earlier, a number of Father Lord's musical compositions were banned in the Pittsburgh diocese by Father Carlo Rossini, the "sacred music czar" who served as chairman of the diocesan Music Commission.<sup>163</sup> Lord's name and works were added to Rossini's infamous "Black List."

Some of Lord's friction with bishops was due to the historic Jesuit rule in the Sodality's constitution that the head of the individual Sodality was not the local bishop but the local Jesuit superior. This uncanonical and misguided rule impeded progress, and ignored the principle that the bishop has

jurisdiction over all apostolic activity in his diocese.<sup>164</sup>



**Father Lord's  
monthly journal,  
*The Queen's Work***

Source: Jesuit Archives  
& Research Center, St. Louis

Adding fuel to the fire, Lord's uniquely named pamphlets were at times controversial. His 1936 pamphlet *What Catholicity and Communism Have in Common* elicited perhaps the strongest denunciations of any of his publications.<sup>165</sup>

*The Queen's Work* did not escape its share of criticism. Its "question and answer" columns<sup>166</sup> served as the vehicle by which Lord raised all possible objections toward the Church, and sought to provide his Sodalists with useful answers. Regrettably, his answers

not infrequently lacked substance. Discussion of an attack upon a Catholic abuse (e.g., the Inquisition) was dismissed with an attack upon a Protestant abuse (e.g., English penal laws). Many questions were answered in an authoritative, dogmatic manner that ill prepared Catholic youth sincerely seeking to enlighten non-Catholics.

By 1948, internal complaints left Lord with no official assignment; he requested and was granted a two-year leave of absence in order to write, lecture, and raise money to pay off the Sodality headquarters' building debt. This severed Lord's connection with the organization to which he had devoted 23 years of his life. He left with grave concerns for the future of the Sodality, given that no successor was in sight who would author, publish, and distribute the publications necessary to sustain the organization financially and provide direction to its members.

Despite being ignored by Jesuit leaders during his leave of absence, Lord maintained two national newspaper columns, conducted a daily radio program, "cut" records, published books, wrote magazine articles and pamphlets, and staged an enormous musical with 1,500 cast members at the Jesuit Martyrs' Shrine in Ontario, Canada.

### The Stage Curtain Falls

In the midst of this frenetic activity, Lord learned in 1949 that he had bladder cancer. Still, he undertook a lecture tour of Canada and met the internationally famous photographer Karsh, who took his picture and remarked "Father Lord is the greatest man I have ever met."<sup>167</sup> While 1949 would prove to be a low point in Lord's life, he wrote what many consider to be his most talented work – a book in verse,

*The Song of the Rosary.*

Between 1948, when he began his leave of absence, and 1955, Lord published nine books, fifty pamphlets, seven booklets, participated in a trans-continental lecture tour of Canada, wrote innumerable articles, conducted two radio programs, and gave retreats. And, he was able to devote more time to the apostolates closest to his heart – music and the theatre. During these years, he produced five mammoth musical extravaganzas and wrote three plays. Lord himself described his musical productions: "St. Paul advised us to be a *Spectaculum* – a Show – before God, men and angels. That is what I do; put on a *Spectaculum* – show for the triple audience."<sup>168</sup> Lord's production of a musical to celebrate the City of Detroit's 250th anniversary in 1951 drew an attendance of 180,000 over ten nights.

By February 1954, Lord's cancer had spread to his lungs. His illness was terminal. He then wrote *Letters to God*, set in the framework of the *Spiritual Exercises of St. Ignatius* – a testimonial of gratitude for everything in his life. The magazine *Catholic Digest* asked him to write an article, "My Good Angel of Death," that was reproduced in American and Canadian newspapers. Lord wrote in that article:

When the verdict was cancer, I was relieved. I had expected to die some day of heart trouble, or a stroke, and I dreaded that sudden and perhaps sacramentless death. ... Cancer seemed kindly, almost like the preliminary coming of the Angel to say, "Not quite yet, but you've time to do some thinking and praying and straightening out life's ledgers." I liked the gentle warning, for I had always in the Litany of Saints said with great feeling, "From a sudden and unprovided death, O Lord, deliver me."<sup>169</sup>

In October 1954, Lord staged a musical pageant in Toronto for the Marian Year. His illness necessitated his hospitalization during the day under heavy sedation, following which he was carried on a stretcher each evening to the Coliseum where he directed the production from a cot. After the Toronto pageant, Lord was flown to St. John's Hospital in St. Louis, where he immediately began writing his autobiography, *Played by Ear*.

He died peacefully on January 15, 1955. He was initially buried in St. Stanislaus Cemetery in Florissant, Missouri. Much of the former seminary property, including most of the cemetery, was later sold and Lord's remains were among those moved to the Jesuit section in Calvary Cemetery in North St. Louis in 2002. The Collection of the Western Jesuit Missions, which initially housed Lord's papers and artifacts among those of the Jesuits' Missouri Province, was

moved in 2001 to St. Louis University.

Father Lord was described as a “saint” and a requiem that he had composed in 1950 aptly described his own passing:

A Requiem’s a happy thing,  
A trumpet proudly blown;  
It’s open’d gates that gaily ring  
And God, – completely known.  
A Requiem’s a joyous shout,  
The Dropping of Life’s chains –  
The flash of all that Life’s about,  
The sunrise after rains.

So – sing a blissful Requiem,  
And dance a merry dance!  
It’s Heaven, now, that calls to men,  
And all of God’s romance!<sup>170</sup>

### **Pittsburgh: Reaction to Lord’s Death and a Final “Visit”**

The *Pittsburgh Catholic* published a lengthy article at the time of Father Lord’s death, “Father Lord, Author, Dies of Cancer at 66.” The article contained a section “Remembered Here,” which stated:

Rev. Oliver D. Keefer, pastor of Our Lady of Grace Parish, Bower Hill Road, was a good friend of Father Lord and remembers his visits to Pittsburgh. Father Lord was here in early January 1954, and the summers of 1941 ... and 1943 for the Summer School of Catholic Action in the William Penn Hotel.<sup>171</sup>

Lord’s death in 1955 called into question the survival of the Sodality of Our Lady and the Summer Schools of Catholic Action. The Second Vatican Council (1962-1965), while ultimately bringing those initiatives to an end, did for a while reinvigorate Lord’s initiatives. In 1963, the Jesuits announced that nine Summer Schools of Catholic Action would be conducted in major cities in the United States. Pittsburgh was included,<sup>172</sup> thanks in no small measure to the influence of Bishop John J. Wright, who had been an enthusiastic supporter of Lord and had invited the Jesuits to staff his new seminary high school in Pittsburgh, the Bishop’s Latin School. The July 29–August 3 School would be the last conducted in the Steel City – twenty years after Lord’s first Summer School staged in Pittsburgh.

### **Father Lord’s Legacy**

Lord faced over four decades of terrific opposition with self-possession, resilience, humor, and perennial good spirits. A fellow Jesuit summed it up thusly: “Dan had idealism without illusion. That way you can’t become disillusioned.”<sup>173</sup> Father Daniel Lord would not live long enough

to see the decline in members and influence of the Sodality of Our Lady, and the phase out of its pamphlets, magazines, and the Summer Schools of Catholic Action. Nor would he live to see that even the name of the Sodality of Our Lady would later yield to the newly titled National Federation of Christian Life Communities.<sup>174</sup>

While Father Lord was viewed by some as one of the most notorious Jesuits of the last century, he represents a pioneering vision for the Church’s ministry in a modern, media-saturated world. He championed a public Catholicism intended to compel youth to take their faith out into the world, and not to keep it confined to churches and schools. Lord zealously communicated with people using the most effective means available – the stage, the written word, and the cinema. He connected faith with the interests and experiences of youth, and employed modern technology and cultural themes without compromising Church teachings.

Yet, Father Lord is virtually unknown to Catholics today. Why? The last biography of the priest is more than 40 years old. He was not a media icon like Bishop Fulton J. Sheen. Lord was an organizer, consultant, and behind-the-scenes director; he was not on stage or in front of the cameras. People recognized his name during his lifetime because of his publications and dramatic works. After Lord’s death, those who participated in his events and those who read his publications passed from the scene. Remembrance of the famed Jesuit yielded to the passage of time. Jesuit historian William Barnaby Faherty has offered one explanation as to why Father Lord has seemingly been lost to American Catholic historical memory:

He produced plays and pageants; he engaged in public debates; he lectured; he conducted a successful radio program; he advised movie producers on Catholic attitudes; he served as chief consultant for *Vigilanti Cura*, Pius XI’s encyclical on the movies; he counseled married couples; he wrote books. Throughout this vast activity, bits of his genius showed intermittently. Without question he could have produced a play, an operetta, a novel, a piece of non-fiction that would have endured. But the versatile apostle was concerned with the here-and-now religious needs of people....<sup>175</sup>

The Jesuit order, whose leadership had functionally abandoned Father Lord in the later years of his life, did commemorate his many accomplishments. On the 25th anniversary of his death, a room in the St. Stanislaus Jesuit Historical Museum in Florissant, Missouri, was dedicated to Father Lord. At that time, the order noted that the late John Cardinal Wright (1909-1979) had written of Father



Lord:

He was haunted by the necessity to inspire, to organize and to put to work the young people.... He was constantly shaming and challenging Catholics ... with the question ...: "Why don't we Catholics have a greater impact on the life about us?"<sup>176</sup>

Cardinal Wright, eighth bishop of Pittsburgh, provided a lengthy Prefatory Note to the 1977 biography of Father Lord.<sup>177</sup> Wright noted the vision of Lord and lamented the failure of Church authorities to adopt the recommendations of the Jesuit who saw the coming challenges to retain youth within the Church as adults. Father Lord anticipated many of the issues later addressed by the Second Vatican Council; regrettably, Lord's opponents effectively frustrated the development of a fully engaged laity who could have exerted a more telling impact on society with the arrival of changes initiated at the Council. As Christ said: "Truly I say to you, no prophet is acceptable in his own country...."<sup>178</sup>

Fittingly, another Pittsburgher – Monsignor Charles Owen Rice, a columnist for the *Pittsburgh Catholic* and a famed social justice activist in the Catholic Action vein – delivered the final local words on the enormous contribution of Father Lord to the American Church and to the Church in Pittsburgh. In a column written 40 years after Lord's 1955 death, Rice recalled that "Jesuit Father Daniel A. Lord was for over half a century a towering figure" in the development of American Catholicism.<sup>179</sup>

Father Lord's ability to engage and energize youth was unmatched in his time. He made truth attractive, spoke frankly about the Church's teachings, and delivered his message with an enthusiasm that mirrored that of his young audiences. This Jesuit priest had an enormous impact on the spiritual, educational, social, and community efforts of Catholic youths and adults in Western Pennsylvania over three decades, stretching from the mid-1920s to the mid-1950s. The legacy of Father Daniel A. Lord, S.J., is a call for American Catholic laity to use every available means to evangelize with zealous enthusiasm in the 21st century.

#### Endnotes:

<sup>1</sup> As to the history and operation of Catholic Action, see: (1) John Fitzsimons and Paul McGuire (eds.), *Restoring All Things: A Guide to Catholic Action* (New York: Sheed and Ward, 1938), (2) William Ferree, *Introduction to Catholic Action* (Washington, D.C.: Youth Dept., N.C.W.C., 1942), (3) Theodore M. Hesburgh, *The Theology of Catholic Action* (Notre Dame, IN: Ave Maria Press, 1946), (4) Louis Mathias, *Catholic Action, Theory and Practice* (Madras: Huxley Press, 1952), and (5) Jeremiah Newman, *What Is Catholic Action? An Introduction to the Lay Apostolate* (Dublin: M.H. Gill and Son, 1958).

In Europe, the most outstanding practitioner was Father (later Cardinal) Joseph Cardijn (1882-1967) of Belgium, who founded the Young Christian Workers. Pius XI regarded Cardijn as a model of Catholic Action.

<sup>2</sup> The American hierarchy organized initially as the National Catholic

War Council, which became the National Catholic Welfare Council in 1919. An Administrative Committee was authorized to conduct Council business between the annual plenary sessions. In 1922, the name was changed to the National Catholic Welfare Conference (N.C.W.C.), and in 1966 to the National Conference of Catholic Bishops (N.C.C.B.) with a standing secretariat, the United States Catholic Conference (U.S.C.C.). In 2001, the N.C.C.B. and the U.S.C.C. combined to form the United States Conference of Catholic Bishops (U.S.C.C.B.).

<sup>3</sup> See Tom Truman, *Catholic Action and Politics* (London: Merlin Press, 1960).

<sup>4</sup> See Sister Mary Florence Wolff, S.L., *The Sodality Movement in the United States 1926-1936* (St. Louis: Queen's Work, 1939). Organizations similar to sodalities in the American Catholic Church included the Confraternity of Christian Doctrine (CCD), the Catholic Youth Organization (CYO), and the Holy Name Society.

<sup>5</sup> For the organization's history, see: (1) Emile Villaret, *Abridged History of the Sodalities of Our Lady* (St. Louis: Queen's Work, 1957), and (2) "Sodality of Our Lady," Wikipedia, last modified September 15, 2018.

<sup>6</sup> While records indicated the existence of 7,000 local Sodalities, Lord's initial contact by mail brought only 35 replies. The Sodality as a national organization had functionally ceased to exist. Quickly turning things around, Lord authored *The ABC of Sodality Organization* in 1926, and convened the first national Sodality convention in 1927. The conventions would continue for the next 40 years.

<sup>7</sup> The complexity of Daniel's family life was explored by Dawn Eden Goldstein, "New Revelations on a Little-Known Aspect of Daniel A. Lord, S.J.'s Life," *The Dawn Patrol*, July 23, 2015, <http://dawneden.blogspot.com/2015/07/new-revelation-on-little-known-chapter.html>. Father Lord authored a biography of his mother, *My Mother: The Study of an Uneventful Life* (St. Louis: The Queen's Work, 1934).

<sup>8</sup> St. Stanislaus Seminary opened in 1840 with eight Belgian and Dutch Jesuits. The seminary of 999 acres was self-supporting. The Jesuits closed the seminary in 1971 and the site is now the Pentecostal College of Evangelism.

<sup>9</sup> Thomas F. Gavin, *Champion of Youth: Daniel A. Lord* (Boston: Daughters of St. Paul, 1977), 56.

<sup>10</sup> As to Lord's life, there is his autobiography, two popular biographies, and Lord's letters written in 1954 as he was dying of cancer that were posthumously published: (1) Daniel A. Lord, *Played by Ear: The Autobiography of Father Daniel A. Lord, S.J.* (Chicago: Loyola University Press, 1956), (2) Thomas F. Gavin, *Champion of Youth: Daniel A. Lord* (Boston: Daughters of St. Paul, 1977), (3) Joseph T. McGloin, *Backstage Missionary: Father Dan Lord, S.J.* (New York: Pageant Press, 1958), and (4) Daniel A. Lord, *Letters to My Lord* (New York: Herder and Herder, 1969).

Significant scholarly works on Lord include: (1) Stephen Werner, "Daniel A. Lord, S.J.: A Forgotten Catholic Dynamo of the Early Twentieth Century," *American Catholic Studies*, Vol. 129, No. 2 (Summer 2018), 39-58, (2) Roy Brooks-Delphin, "Jamaica Triumphant (1937): Daniel Lord, Pageantry, and the Foundations of Jamaican National Theater" in Kyle B. Roberts and Stephen R. Schloesser, S.J. (eds.), *Crossings and Dwellings: Restored Jesuits, Women Religious, American Experience, 1814-2014* (Leiden, Netherlands: Brill, 2017), 454-495, (3) David J. Endres, "The Global Missionary Zeal of an American Apostle: The Early Works of Daniel A. Lord, S.J., 1922-1929," *U.S. Catholic Historian*, Vol. 24, No. 3 (Summer 2006), 39-54, (4) David J. Endres, "Dan Lord, Hollywood Priest, *America*, Vol. 193, No. 19 (December 12, 2005), (5) William D. Dinges, "An Army of Youth: The Sodality Movement and the Practice of Apostolic Mission," *U.S. Catholic Historian*, Vol. 19, No. 3 (Summer 2001), 35-49, (6) "A Revival is Organized: Daniel A. Lord and the Sodality Literary Campaign," in Arnold Sparr, *To Promote, Defend, and Redeem: The Catholic Literary Revival and the Cultural Transformation of American Catholicism, 1920-1960* (New York: Greenwood Press, 1990), 31-50, (7) William B. Faherty, S.J., "A Half-Century with the Queen's Work," *Woodstock Letters*, Vol. 92 (1963), 99-114, and (8) Alfred Barrett, S.J., "Father Lord – Citizen of Two Worlds," *The Catholic World* (March 1955), 402-421.

See also: (1) Stephen A. Werner, *Daniel A. Lord, S.J., The Restless Flame: Thinking Big in a Parochial World*, accessed April 20, 2019,

<http://daniellordsj.org/Table-of-contents.html>, and (2) Dawn Eden Goldstein, "A Beginner's Guide to Father Daniel A. Lord S.J.," *The Dawn Patrol*, October 28, 2011, <http://dawneden.blogspot.com/2011/10/beginners-guide-to-father-daniel-lord.html>. Lord's papers are located at: (1) Georgetown University Archives, (2) St. Louis University Archives, and (3) Jesuit Archives & Research Center in St. Louis, Missouri.

<sup>11</sup> Gavin, *Champion of Youth*, 64-65.

<sup>12</sup> Lord stepped down as magazine editor in 1948, but continued to write for the publication for the remainder of his life. The repository for *The Queen's Work* Collection is the Jesuit Archives & Research Center in St. Louis, Missouri. See: "Queen's Work Collection," accessed October 12, 2018, <http://jesuitarchives.org/collections/missouri-province-archive/queens-work/>.

<sup>13</sup> Daniel A. Lord, S.J., *For Christ the King: The Catholic Action Song of The Sodality of Our Lady* (St. Louis: Queen's Work, 1932). For the song's melody and lyrics, see "For Christ the King (An Army of Youth)," God Songs, accessed October 12, 2018, [www.godsongs.net/2012/12/for-christ-king-army-of-youth.html](http://www.godsongs.net/2012/12/for-christ-king-army-of-youth.html).

<sup>14</sup> Peter McDonough, *Men Astutely Trained: A History of the Jesuits in the American Century* (New York: Free Press, 1992), 85-89.

<sup>15</sup> Endres, "Dan Lord, Hollywood Priest."

<sup>16</sup> Emanuel Haldeman-Julius (1889-1951), an atheist thinker and publisher, produced a stream of "Little Blue Books" beginning in the 1920s that included the provocative titles *The Love Affair of a Priest and a Nun*, *61 Reasons for Doubting the Inspiration of the Bible*, and *Why I Reject the Idea of God?* There were more than 3,000 titles, each of which sold for five cents. Total sales ran into the hundreds of millions of copies.

<sup>17</sup> Daniel A. Lord to Cecil B. DeMille, as quoted in Gavin, *Champion of Youth*, 86.

<sup>18</sup> Lord, *Played by Ear*, 284.

<sup>19</sup> Martin J. Quigley (1890-1964) was a publisher, editor and film magazine journalist. He founded *Exhibitors Herald*, which became an important national trade paper for the film industry. He acquired other publications and merged them into the famed *Motion Picture Daily*. A devout Catholic, he sought a Code based on Catholic theology that would regulate the content of movies. He recruited Father Lord to write such a Code.

<sup>20</sup> William H. Hays, Sr. (1879-1954) was a Presbyterian elder who became the first president of the MPPDA, 1922-1945. He had previously served as Chairman of the Republican National Committee 1918-1921 and U.S. Postmaster General 1921-1922.

<sup>21</sup> An example of how Lord analyzed movie scripts can be found in his correspondence with the president of Universal Pictures regarding the movie *Seed*, which dealt with birth control. Joseph I. Breen (future Hollywood movie censor) sent the correspondence to the editor of the *Pittsburgh Catholic* for publication. "Letters to the Editor," *Pittsburgh Catholic*, January 29, 1931, 6.

<sup>22</sup> "Clean Films Prove the Most Popular," *Pittsburgh Catholic*, January 7, 1932, 2.

<sup>23</sup> As to the Legion of Decency, see (1) Daniel Biltereyst and Daniela Treveri Gennari (eds.), *Moralizing Cinema: Film, Catholicism, and Power* (New York: Routledge, 2014), (2) Gregory D. Black, *The Catholic Crusade Against the Movies, 1940-1975* (New York: Cambridge University Press, 1997), (3) Frank Walsh, *Sin and Censorship: The Catholic Church and the Motion Picture Industry* (New Haven, CT: Yale University Press, 1996), (4) Gregory D. Black, *Hollywood Censored: Morality Codes, Catholics, and the Movies* (New York: Cambridge University Press, 1994), (5) James J. Skinner, *The Cross and the Cinema: The Legion of Decency and the National Catholic Office for Motion Pictures, 1933-1970* (New York: Praeger, 1993), (6) Paul W. Facey, *Legion of Decency: A Sociological Analysis of the Emergence and Development of a Social Pressure Group* (New York: Arno Press, 1976), and (7) Una M. Cadegan, "Guardians of Democracy or Cultural Storm Troopers? American Catholics and the Control of Popular Media, 1934-1966," *The Catholic Historical Review*, Vol. 87, No. 2 (April 2001), 252-282.

The National Legion of Decency (NLD) claimed a membership of over 11 million in the 1930s and 1940s. The NLD later became the National Catholic Office of Motion Pictures (NCOMP). In 1980, that office merged with the National Catholic Office for Radio and Television to form the Department of Communications within the United States Conference of Catholic Bishops (successor to N.C.W.C.), under whose auspices the Office for Film and Broadcasting operates out of New York City.

<sup>24</sup> "Plan Presented for Sodalists to Force Elimination of Bad Movies," *Pittsburgh Catholic*, April 26, 1934, 14.

<sup>25</sup> Joseph Ignatius Breen (1888-1965) was a film censor with the MPPDA who applied the Hays Code to film production. Breen retired in 1954, just as Hollywood studios sought revision of the Code. As to Breen's role, see Thomas Dougherty, *Hollywood's Censor: Thomas I. Breen & The Production Code Administration* (New York: Columbia University Press, 2007).

As to the Code, see: (1) Leonard J. Leff and Jerold L. Simmons, *The Dame in the Kimono: Hollywood, Censorship, and the Production Code*, 2nd ed. (Lexington, KY: University Press of Kentucky, 2001), (2) Thomas Patrick Doherty, *Pre-Code Hollywood: Sex, Immorality, and Insurrection in American Cinema 1930-1934*, 2nd ed. (New York: Columbia University Press 1999), and (3) Gregory D. Black, *Hollywood Censored: Morality Codes, Catholics, and the Movies* (New York: Cambridge University Press, 1996).

<sup>26</sup> Tim Wu, "The Future of Free Speech," *The Chronicle of Higher Education* (November 14, 2010).

<sup>27</sup> "Encyclical Letter of Pope Pius XI on the Motion Picture," accessed October 15, 2018, [http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf\\_p-xi\\_enc\\_29061936\\_vigilanti-cura.html](http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_29061936_vigilanti-cura.html).

<sup>28</sup> Gavin, *Champion of Youth*, 100-101.

<sup>29</sup> Ibid., 102.

<sup>30</sup> A comprehensive history of the CYO has yet to be written. The best local CYO history is that of Chicago: Roger L. Treat, *Bishop Sheil and the CYO* (New York: Julian Messner, 1951).

<sup>31</sup> N.C.W.C. Press Release summarized in "'Queen's Work' to Grow into Three Magazines," *Pittsburgh Catholic*, May 15, 1947, 6.

<sup>32</sup> Daniel A. Lord, "While the Strike Was On," *Pittsburgh Catholic*, July 16, 1914, 6-7.

<sup>33</sup> "Book Notes," *Pittsburgh Catholic*, February 11, 1915, 15.

<sup>34</sup> "New Books," *Pittsburgh Catholic*, April 6, 1916, 10.

<sup>35</sup> *The Catholic World* was a magazine founded by Paulist Father Isaac Hecker in April 1865. This intellectual journal included commentary on political and religious events of the day. It ceased publication in 1996.

<sup>36</sup> Daniel A. Lord, "The Apologetic Catholic," *Pittsburgh Catholic*, March 1, 1917, 10.

<sup>37</sup> The Catholic Students' Mission Crusade was formed in 1918 by two Society of Divine Word seminarians as a mission education organization to promote both foreign and domestic missions. Its national magazine was *The Shield* and its imagery employed medieval crusaders fighting for the Catholic faith. By the 1930s, the organization had 500,000 members; it folded in 1972. See (1) David J. Endres, *American Crusade: Catholic Youth in the World Mission Movement from World War I through Vatican II* (Eugene, OR: Pickwick Publications, 2010), (2) David J. Endres, "The Global Missionary Zeal of an American Apostle: The Early Works of Daniel A. Lord, S.J., 1922-1929," *U.S. Catholic Historian*, Vol. 24, No. 3 (Summer 2006), 39-54, and (3) Angelyn Dries, "Whatever Happened to the Catholic Students' Mission Crusade," *The Living Light*, Vol. 34, No. 3 (Spring 1998), 61-64.

<sup>38</sup> "Constitution of C.S.M.C. Adopted," *Pittsburgh Catholic*, February 22, 1923, 1.

<sup>39</sup> Ibid.

<sup>40</sup> Ibid.

<sup>41</sup> "God Wills It," *Pittsburgh Catholic*, April 19, 1923, 9.

<sup>42</sup> "Pageant Will be Presented for Two Days," *Pittsburgh Press*, May 6,

- 1923, Amusement Section, 3.
- <sup>43</sup> "Great Crowds Expected to Witness Production of 'God Wills It' Here," *Pittsburgh Catholic*, May 3, 1923, 1, 10. See also "Throngs Will See Pageant," *Pittsburgh Catholic*, May 10, 1923, 1, 5.
- <sup>44</sup> "Great Crowds Expected to Witness Production of 'God Wills It' Here," *Pittsburgh Catholic*, May 3, 1923, 1, 10.
- <sup>45</sup> "Catholic Mission Pageant Draws Record Crowds," *Pittsburgh Gazette Times*, May 11, 1923, 9.
- <sup>46</sup> "Pageant Planned for Syria Mosque," *Pittsburgh Post*, May 1, 1923, 8; "Pageant Will be Presented for Two Days," *Pittsburgh Press*, May 6, 1923, Amusement Section, 3; "Students Will Stage Pageant," *Pittsburgh Gazette Times*, May 6, 1923, Second Section, 3; "Final Arrangements for Big Pageant Are Being Completed," *Pittsburgh Post*, May 8, 1923, 11.
- <sup>47</sup> "Pageant Aides and Chaperones," *Pittsburgh Gazette Times*, May 10, 1923, 9.
- <sup>48</sup> "1000 Persons Will Take Part in Pageant to Be Given by Catholic Students," *Pittsburgh Sunday Post*, May 6, 1923, Section Five, 8.
- <sup>49</sup> "Catholic Mission Pageant Draws Record Crowds," *Pittsburgh Gazette Times*, May 11, 1923, 9.
- <sup>50</sup> See "Religious Pageant Presented by 1,000 Catholic Students," *Pittsburgh Post*, May 11, 1923, 22.
- <sup>51</sup> "Notable Pageant, 'God Wills It,' Greatest Ever Presented Here," *Pittsburgh Catholic*, May 17, 1923, 1, 8.
- <sup>52</sup> "Religious Services to Mark Three-Day Rally by Catholic Students' Mission Crusade," *Pittsburgh Sunday Post*, May 6, 1923, Section Five, 8.
- <sup>53</sup> "Catholic Pupils Attend Mass," *Pittsburgh Gazette Times*, May 12, 1923, 16.
- <sup>54</sup> "Leaders in Students' Mission Crusade are Well Known Here," *Pittsburgh Catholic*, December 13, 1923, 7.
- <sup>55</sup> *Ibid.*
- <sup>56</sup> "New Books," *Pittsburgh Catholic*, April 17, 1924, 38.
- <sup>57</sup> *The Dreamer Awakes* was also staged under the previously noted title *God Wills It!* Endres, *American Crusade*, 63.
- <sup>58</sup> "Crusade Pageant at St. Vincent Sunday," *Pittsburgh Catholic*, May 29, 1924, 1. See also "Mission Crusaders Give Ritual Sunday: Hundreds of Students to Present Pageant at Beatty," *Pittsburgh Post*, May 31, 1924, 5. The pageant had originally been planned for Thursday, May 29 but was changed to Sunday, June 1; the initial concept of having seminarians arrange the pageant yielded to students assuming responsibility. "Students Planning Mission Crusade," *Pittsburgh Post*, May 19, 1924, 5.
- <sup>59</sup> "Brilliant Crusade Ordinal at St. Vincent Attended by Many Thousands," *Pittsburgh Catholic*, June 5, 1924, 1, 4; "Students Planning Mission Crusade," *Pittsburgh Post*, May 19, 1924, 5; "Ritual of Initiation into Mission Crusade to be Held June 1: 1,500 Candidates to be Received at Beatty Exercises," *Pittsburgh Sunday Post*, May 25, 1924, Section 4, 12; "Initiation of Crusaders at St. Vincent's, Beatty," *Pittsburgh Gazette Times*, May 25, 1924, Sixth Section, 7; "Crusaders to Pledge Fealty: Impressive Historical Ceremony Will Be Enacted at St. Vincent's," *Pittsburgh Gazette Times*, May 30, 1925, 15; "Will Initiate Students into Mission Crusade," *Pittsburgh Press*, May 31, 1924, 3. See also Endres, *American Crusade*, 62-63.
- <sup>60</sup> "Repertoire Company to Stage Play Series," *Pittsburgh Catholic*, December 3, 1925, 5.
- <sup>61</sup> "1,500 Students in Huge Mission Crusade Masque," *Pittsburgh Catholic*, April 22, 1926, 1.
- <sup>62</sup> *Ibid.*
- <sup>63</sup> "Catholic Alumnae Federation Meets at Saint Mary's," *Pittsburgh Catholic*, September 16, 1926, 1, 4.
- <sup>64</sup> Letter of Daniel A. Lord, S.J., to Directors, Officers and Sodalists, St. Louis (April 1, 1929), as quoted in Rev. Charles Moosmann, "Diocesan Union of Sodalities," *Pittsburgh Catholic*, April 11, 1929, 4.
- <sup>65</sup> "Sodality Conventions at Chicago in June," *Pittsburgh Catholic*, May 8, 1930, 13.
- <sup>66</sup> "Father Lord's Letter to Sodalities," as quoted in Rev. Charles Moosmann, "Diocesan Union of Sodalities," *Pittsburgh Catholic*, September 18, 1930, 7.
- <sup>67</sup> Daniel A. Lord, "Eugene O'Neill Writes Great Catholic Play," *Pittsburgh Catholic*, January 25, 1934, 14. The first article was a reprint of Lord's article in the February 1933 issue of *The Queen's Work*. The *Pittsburgh Catholic* never carried Lord's syndicated column, due to the newspaper's typical reliance on local writers.
- <sup>68</sup> John B. Collins [Editor], "To the Point," *Pittsburgh Catholic*, April 19, 1934, 8.
- <sup>69</sup> "On Radio," *Pittsburgh Catholic*, August 29, 1940, 13.
- <sup>70</sup> D. A. Lord, "Recent Moving Pictures that Violate Producers' Own Code," *Pittsburgh Catholic*, June 7, 1934, 1.
- <sup>71</sup> "Objectionable Moving Pictures," *Pittsburgh Catholic*, June 7, 1934, 1.
- <sup>72</sup> This committee had been appointed by the N.C.W.C. Administrative Committee following the November 1933 meeting of the American hierarchy. See the several articles pertaining to the hierarchy's motion pictures campaign in *Catholic Action* [official organ of the N.C.W.C.], Vol. XVI, No. 2 (August 1934), *passim*, and John T. McNicholas, "The Episcopal Committee and the Problem of Evil Motion Pictures," *The Ecclesiastical Review*, Vol. 91 (August 1933), 112-119.
- <sup>73</sup> Bishop J. F. Regis Canevin had established the Sodality in the Diocese of Pittsburgh in 1917. Thereafter, occasional articles appeared in the *Catholic* addressing Sodality members. The February 12, 1920 issue marked initiation of a weekly column authored by Father Moosmann, which reflected both a page expansion in the *Pittsburgh Catholic* and the support of Pittsburgh's new bishop Hugh C. Boyle, who viewed the Sodality as a source of vocations. Moosmann (1880-1976) would serve as diocesan Sodality director for 38 years until March 25, 1954, when Father Oliver D. Keefer succeeded him.
- <sup>74</sup> See, e.g., Rev. Charles Moosmann, "Diocesan Union of Sodalities," *Pittsburgh Catholic*, March 18, 1937, 7.
- <sup>75</sup> "Sodality School Largely Attended: Pittsburgh Sisters Among the Group at Summer Sessions on Catholic Action," *Pittsburgh Catholic*, September 13, 1934, 16.
- <sup>76</sup> "Sodality to Hold Summer Schools: Leadership in Social Action Aim of Courses Planned in Three Centers," *Pittsburgh Catholic*, May 7, 1936, 12.
- <sup>77</sup> *Ibid.*
- <sup>78</sup> "4,000 Participate in Sodality Study," *Pittsburgh Catholic*, September 17, 1936, 9.
- <sup>79</sup> Rev. Oliver D. Keefer, "'Catholic Action' Taught at School: Summer Course Under Auspices of Sodality Draws Large Attendance at Buffalo," *Pittsburgh Catholic*, August 26, 1937, 1, 8.
- <sup>80</sup> "Sheraden Sodality Wins Recognition: Methods of Holding Interest and Promoting Spiritual Ends Praised by Director," *Pittsburgh Catholic*, February 23, 1938, 12.
- <sup>81</sup> "Sodality School in Capital Opens: Pittsburgh Represented at Session to Promote Catholic Action," *Pittsburgh Catholic*, August 11, 1938, 16.
- <sup>82</sup> "Sodality Sponsors Summer Schools," *Pittsburgh Catholic*, August 25, 1938, 3.
- <sup>83</sup> "Father McDonald, S.J., to Give Sodality Retreat," *Pittsburgh Catholic*, September 22, 1938, 9; "Sodalist Retreat Opens Wednesday," *Pittsburgh Catholic*, September 29, 1938, 8.
- <sup>84</sup> "Amid Triumphant Scenes Eucharistic Congress Ends," *Pittsburgh Catholic*, October 27, 1938, 1-3, 7.
- <sup>85</sup> "Committee Listed for Sodality Rally," *Pittsburgh Catholic*, November 17, 1938, 9.



- <sup>86</sup> "Father Lord, S.J., Coming Here for Sodality Meeting," *Pittsburgh Catholic*, December 1, 1938, 1, 16.
- <sup>87</sup> Ibid.; "Rev. Daniel A. Lord," *Pittsburgh Press*, December 12, 1938, 18.
- <sup>88</sup> "Father Lord Addresses Seminary Students," *Pittsburgh Catholic*, December 15, 1938, 16.
- <sup>89</sup> "Interest Aroused in Sodality Rally," *Pittsburgh Catholic*, December 8, 1938, 1, 12.
- <sup>90</sup> "Diocese to Renew Decency Legion Pledge: Congregations at Masses Sunday to Promise to Avoid Offensive Motion Pictures," *Pittsburgh Catholic*, December 8, 1938, 1.
- <sup>91</sup> "Legion of Decency Pledge," *Pittsburgh Catholic*, December 8, 1938, 1.
- <sup>92</sup> "3000 Will Attend Sodalities' Rally," *The Pittsburgh Press*, December 11, 1938, 2; "3,000 will Attend Rally of Sodalities," *Pittsburgh Post-Gazette*, December 12, 1938, 26.
- <sup>93</sup> *Pittsburgh Catholic*, December 15, 1938, 1, 16.
- <sup>94</sup> Ibid.
- <sup>95</sup> "Overflow Crowd at Sodality Rally," *Pittsburgh Catholic*, December 15, 1938, 1, 16.
- <sup>96</sup> Ibid.
- <sup>97</sup> Ibid.
- <sup>98</sup> "Thousands Turned Away as Catholic Sodalities Hold Parley," *Pittsburgh Press*, December 13, 1938, 20.
- <sup>99</sup> "Sodality Institute Plans Announced," *Pittsburgh Catholic*, April 13, 1939, 11.
- <sup>100</sup> "Sodality Unions Choose Officers," *Pittsburgh Catholic*, June 22, 1939, 16.
- <sup>101</sup> Mary E. Clancy, "Catholic Theater," *Pittsburgh Catholic*, April 27, 1939, 12.
- <sup>102</sup> Mary Clancy, "Catholic Theater is Needed, Even in Critical Days," *Pittsburgh Catholic*, June 29, 1939, 1, 9.
- <sup>103</sup> Rev. Oliver D. Keefer, "Sodality Action School Attended by Pittsburghers," *Pittsburgh Catholic*, August 24, 1939, 1, 16.
- <sup>104</sup> "Attend School in Capital," *Pittsburgh Catholic*, August 24, 1939, 16.
- <sup>105</sup> "About that 'Biblical' Play at Tech," *Pittsburgh Catholic*, November 9, 1939, 9.
- <sup>106</sup> "Sodality Finds Youth Alarmed at Drink Evil," *Pittsburgh Catholic*, December 21, 1939, 2.
- <sup>107</sup> "In Gallery of Catholic Authors," *Pittsburgh Catholic*, January 25, 1940, 10.
- <sup>108</sup> Rev. Charles F. Moosman, "Diocesan Union of Sodalities," *Pittsburgh Catholic*, March 28, 1940, 11.
- <sup>109</sup> The *Prima Primaria* [First Primary] was the first Sodality of Our Lady, established at the *Collegio Romano* of the Society of Jesus in 1563 by Father John Leunis, S.J., for the students of that college. See Rev. Elder Mullan, S.J., *History of the Prima Primaria Sodality of the Annunciation and Sts. Peter and Paul* (St. Louis: Queen's Work, 1917).
- <sup>110</sup> "Sodality Notes," *Pittsburgh Catholic*, October 31, 1940, 8.
- <sup>111</sup> Mary E. Clancy, "Catholic Theater," *Pittsburgh Catholic*, February 6, 1941, 12.
- <sup>112</sup> "Coming for 'Sodality Day'," *Pittsburgh Catholic*, March 6, 1941, 5.
- <sup>113</sup> "Themes Announced for 'Sodality Day'," *Pittsburgh Catholic*, April 3, 1941, 7.
- <sup>114</sup> "National Director of Sodalities to Give Talks Here," *Pittsburgh Catholic*, May 8, 1941, 1, 16.
- <sup>115</sup> "New Activity, Zeal of Sodalists Urged by Bishop," *Pittsburgh Catholic*, May 15, 1941, 1, 16; "As Sodalists Plan for Summer School Sessions Here," *Pittsburgh Catholic*, May 15, 1941, 9. The secular Pittsburgh newspapers failed to provide coverage of the event.
- <sup>116</sup> In the early twentieth century there developed the *missa recitata*, a form of participation in the Mass that allowed the prayers to be said aloud "alternately by a leader and the whole congregation." This commonly was known as a "dialog Mass." Sodality headquarters produced *Missa Recitata* to further the positive reaction to this liturgical innovation. See (1) William Puetter, S.J., *Missa Recitata* (St. Louis: Queen's Work, 1928), and (2) Joseph P. Chinnici, "The Catholic Community at Prayer, 1926-1976" in James M. O'Toole (ed.), *Habits of Devotion: Catholic Religious Practice in Twentieth-Century America* (Ithaca, NY: Cornell University Press, 2004), 9-88.
- <sup>117</sup> "Announce Program for Pittsburgh's Summer School of Catholic Action with National Leaders as Faculty," *Pittsburgh Catholic*, June 12, 1941, 12.
- <sup>118</sup> "Sodality Unions of Nation to be Represented Here," *Pittsburgh Catholic*, July 3, 1941, 9.
- <sup>119</sup> "Summer School to Open with Radio Program," *Pittsburgh Catholic*, July 31, 1941, 1, 9.
- <sup>120</sup> Father Daniel A. Lord, as quoted in "Youth Needs Self-Reliance, Jesuit Author Says Here," *Pittsburgh Press*, August 3, 1941, 2.
- <sup>121</sup> Ibid.
- <sup>122</sup> "Summer School Sets Mark in Catholic Action Field Here," *Pittsburgh Catholic*, August 7, 1941, 1.
- <sup>123</sup> "Said at the Summer School of Catholic Action," *Pittsburgh Catholic*, August 7, 1941, 9.
- <sup>124</sup> "Perils Face Nation, Says School Head: Re-education Urged as Action Session of Church Opens," *Pittsburgh Post-Gazette*, August 4, 1941, 13; "Catholic Action School Opens," *Pittsburgh Post-Gazette*, August 4, 1941, 13; "Plea is Made for Groups to Aid Consumer: Need of Agencies Told by Speaker at Catholic Action School," *Pittsburgh Post-Gazette*, August 5, 1941, 5; "Priest Would Democratize Labor Unions," *Pittsburgh Post-Gazette*, August 6, 1941, 10; "Religion Called Salvation of Democracy in Crisis," *Pittsburgh Press*, August 6, 1941, 10; "Priest Scores Disinterest in Political Duty," *Pittsburgh Post-Gazette*, August 7, 1941, 22; "New Orleans Represented," *Pittsburgh Post-Gazette*, August 7, 1941, 22; "Youths' Lack of Faith Hit," *Pittsburgh Press*, August 7, 1941, 32; "Abolish the Stork Myth, Catholic Educator Urges," *Pittsburgh Press*, August 8, 1941, 11; "Stork Story Attacked at School Here: Priest Urges Questions of Children Be Given Honest Answers," *Pittsburgh Post-Gazette*, August 8, 1941, 7; "Action School Closes Today," *Pittsburgh Press*, August 9, 1941, 9.
- <sup>125</sup> *Pittsburgh Catholic*, March 11, 1942, 5.
- <sup>126</sup> Rev. Raymond A. Must, "In the Spotlight: The Sodality of Our Lady—Diocesan Union News," *Pittsburgh Catholic*, June 10, 1943, 2.
- <sup>127</sup> Rev. Raymond A. Must, "In the Spotlight: The Sodality of Our Lady—Diocesan Union News," *Pittsburgh Catholic*, June 17, 1943, 2.
- <sup>128</sup> "Program Announced for Pittsburgh's Summer School of Catholic Action: Sodality-Sponsored Courses in Leadership Training to be Given at Hotel July 12-17," *Pittsburgh Catholic*, June 17, 1943, 3.
- <sup>129</sup> "Summer School of Sodality in Progress Here," *Pittsburgh Catholic*, July 15, 1943, 1, 12.
- <sup>130</sup> Father Patrick T. Quinlan (1894-1971), a priest of the then-Diocese of Hartford, served as treasurer and vice president of the National Catholic Rural Life Conference.
- <sup>131</sup> Rev. Raymond A. Must, "In the Spotlight: The Sodality of Our Lady—Diocesan Union News," *Pittsburgh Catholic*, June 24, 1943, 2.
- <sup>132</sup> Ibid.
- <sup>133</sup> Rev. Raymond A. Must, "Summer School of Catholic Action, Sponsored by Sodality of Our Lady, to Conduct Sessions Next Week," *Pittsburgh Catholic*, July 8, 1941, 1, 12; "On Faculty of S.S.C.A.," *Pittsburgh Catholic*, July 8, 1943, 1.
- <sup>134</sup> Rev. Oliver D. Keefer, as quoted in "Summer School of Catholic Action," *Pittsburgh Catholic*, July 15, 1943, 1.
- <sup>135</sup> Rev. Raymond A. Must, "In the Spotlight: The Sodality of Our Lady—Diocesan Union News," *Pittsburgh Catholic*, July 22, 1943, 9.

- <sup>136</sup> Ibid.
- <sup>137</sup> "Action School Faculty Named: Sessions Scheduled for Week of July 12," *Pittsburgh Post-Gazette*, July 1, 1943, 5; "Church School Opens Monday: Catholic Schedule Six Days of Study," *Pittsburgh Post-Gazette*, July 6, 1943, 5; "Summer School Sessions Begin," *Pittsburgh Press*, July 10, 1943, 5; "Catholic Action School to Hold Sessions Here: More than 1000 Men and Women Will Attend Meetings in William Penn Hotel," *Pittsburgh Press*, July 11, 1943, Third Section, 6; "Catholic Group Opens 6-Day Meeting Here," *Pittsburgh Press*, July 12, 1943, 3; "Catholics Open Action School," *Pittsburgh Post-Gazette*, July 12, 1943, 16; "Catholics Open Summer Study Sessions Here," *Pittsburgh Post-Gazette*, July 13, 1943, 9; "Indifference to Reform Condemned: Need of Christian Leadership Urged at Catholic School of Action," *Pittsburgh Post-Gazette*, July 14, 1943, 11; "Christianity Urged as Race Riot Remedy," *Pittsburgh Post-Gazette*, July 15, 1943, 10; "Catholic Action Plea Stresses Global View," *Pittsburgh Press*, July 18, 1943, 10; "Four Freedoms Policy is Urged by Churchman: Rev. Daniel A. Lord Speaks at Catholic Group Sessions," *Pittsburgh Press*, July 13, 1943, 2; "Parents Real Leaders, Priest Says," *Pittsburgh Post-Gazette*, July 16, 1943, 11.
- <sup>138</sup> For a biography of Father Carlo Rossini (1890-1975), see: (1) James Chepponis, Fred Moleck, and Cynthia Serjak, *From Organist to Pastoral Musician: A History of Music in the Diocese of Pittsburgh 1903-2006* (Pittsburgh: Catholic Diocese of Pittsburgh, 2006), and (2) "Carlo Rossini," accessed October 15, 2018, [http://www1.cpdil.org/wiki/index.php/Carlo\\_Rossini](http://www1.cpdil.org/wiki/index.php/Carlo_Rossini).
- <sup>139</sup> *St. Louis Globe-Democrat*, November 1944, as quoted in Gavin, *Champion of Youth*, 144.
- <sup>140</sup> "Mt. Lebanon: St. Bernard's," *Pittsburgh Catholic*, October 2, 1947, 5.
- <sup>141</sup> "Father Lord to Speak at St. Bernard Church," *Pittsburgh Press*, October 5, 1947, 4; "Speaking Monday," *Pittsburgh Press*, October 11, 1947, 5.
- <sup>142</sup> See, e.g., the announced broadcast of Father Lord on the topic "This Bright New Year" on Pittsburgh radio station WJAS on Sunday, January 11, 1948 from 10:30 A.M. to 11 A.M. "Radio Listings," *Pittsburgh Catholic*, January 8, 1948, 8.
- <sup>143</sup> "Father Lord 25 Years Ordained, Given Leave as Sodality Director," *Pittsburgh Catholic*, June 24, 1948, 11.
- <sup>144</sup> Suzanne Richardson, "Musical Comedy," *Pittsburgh Catholic*, April 13, 1950, 3.
- <sup>145</sup> Rev. Robert J. McBride, "In the Spotlight: the Sodality of Our Lady—Diocesan Union News," *Pittsburgh Catholic* (July 26, 1951), 2. Father McBride had succeeded Father Shinar as Sodality columnist.
- <sup>146</sup> "Bishop of Erie to Mark Jubilee," *Pittsburgh Catholic*, November 1, 1951, 8. Father Leo Wobido, S.J., directed the production.
- <sup>147</sup> Rev. Robert J. McBride, "In the Spotlight: The Sodality of Our Lady — Diocesan Union News," *Pittsburgh Catholic*, December 13, 1951, 2.
- <sup>148</sup> Rev. Robert J. McBride, "In the Spotlight: The Sodality of Our Lady — Diocesan Union News," *Pittsburgh Catholic*, September 16, 1952, 2.
- <sup>149</sup> "Father Lord to Give Course at Bower Hill," *Pittsburgh Catholic*, December 24, 1953, 6; "Program to Start Adult Education," *Pittsburgh Post-Gazette*, December 26, 1953, Daily Magazine, 4; "Education Series Planned by Priest," *Pittsburgh Press*, December 27, 1953, Section Two, 4.
- <sup>150</sup> "Made Head of Sodality's Parish Advisory Board," *Pittsburgh Catholic*, July 18, 1940, 10.
- <sup>151</sup> Monsignor Robert G. Barcio, *"That You Love One Another": The Life and Times of Archbishop John Mark Gannon* (Erie, PA: Diocese of Erie, 1996), 263.
- <sup>152</sup> Ibid., 355. Gannon College (now Gannon University) was named for Bishop John Mark Gannon.
- <sup>153</sup> Ibid., 263-264. A brief history of Christian Life Community can be found at "Christian Life Community," Wikipedia, last modified March 17, 2018.
- <sup>154</sup> Barcio, *"That You Love One Another,"* 356.
- <sup>155</sup> *Full Fifty Years*, supplement to *Lake Shore Visitor Register*, November 2, 1951. The full text of the production was included in a commemorative book commissioned for the occasion: "Fully Fifty Years" in *Bishop Gannon Golden Jubilee: Commemorating the Golden Jubilee of Priesthood of Bishop John Mark Gannon and Re-Dedication of St. Peter's Cathedral — Monday, November 5, 1951* (Erie: Diocese of Erie, 1951), 40-45.
- <sup>156</sup> John Mark Gannon (1877-1968) was ordained in 1901, and served as auxiliary bishop of Erie 1918-1920 and fifth bishop of Erie 1920-1968. His biography is by Monsignor Robert G. Barcio, *"That You Love One Another": The Life and Times of Archbishop John Mark Gannon* (Erie, PA: Diocese of Erie, 1996).
- <sup>157</sup> Barcio, *"That You Love One Another,"* 355-357. As to the history of the successor entity, see Father George E. Ganss, "The Christian Life Communities as Sprung from the Sodalities of Our Lady," *Studies in the Spirituality of Jesuits*, Vol. VII, No. 2 (March 1975), 45-58.
- <sup>158</sup> Alfred Barrett, S.J., "Father Lord — Citizen of Two Worlds," *The Catholic World* (March 1955), 402-421.
- <sup>159</sup> Archbishop John T. McNicholas, O.P., of Cincinnati, as quoted in David J. Endres, "Dan Lord, Hollywood Priest," *America Magazine* (December 12, 2005). The words evidence the prelate's hostility toward Lord. Little wonder that Lord used the archbishop's words to characterize the issue as one of hierarchical "control."
- <sup>160</sup> Gavin, *Champion of Youth*, 106.
- <sup>161</sup> Ibid., 107. See "The Dispute between Father Lord and the Crusade" in Endres, *American Crusade*, 73-74.
- <sup>162</sup> Daniel A. Lord, as quoted in Gavin, *Champion of Youth*, 99.
- <sup>163</sup> John Cardinal Wright, who served as bishop of Pittsburgh 1959-1969, applied this derisive term to Father Rossini in Gavin, *Champion of Youth*, 14.
- <sup>164</sup> Ibid., 159.
- <sup>165</sup> Father Edward Lodge Curran (1898-1974), a Brooklyn priest who was both editor of the *The Tablet* and a radio broadcaster known as the "Father Coughlin of the East," led the protest over this pamphlet and sought to have it suppressed. An examination of the pamphlet by Jesuit theologians concluded that there were no "errors." See Gavin, *Champion of Youth*, 120-121.
- <sup>166</sup> These two regular features were "What Shall I Answer When Asked?" and "How Much Do You Know About Your Church?"
- <sup>167</sup> Ibid., 168.
- <sup>168</sup> Mary K. Barmann, "The Contribution of the Reverend Daniel A. Lord, S.J. in the Theatre," M.A. Thesis, St. Louis University, 1954, 80.
- <sup>169</sup> Daniel A. Lord, S.J., "My Good Angel of Death," *Catholic Digest*, Vol. XVIII (July 1954), 1-5.
- <sup>170</sup> Daniel A. Lord, "Requiem" (October 1950), as quoted in Gavin, *Champion of Youth*, 202.
- <sup>171</sup> "Father Lord, Author, Dies of Cancer at 66," *Pittsburgh Catholic*, January 20, 1955, 2.
- <sup>172</sup> "Catholic Action Summer School to Return Here," *Pittsburgh Catholic*, December 6, 1962, 11.
- <sup>173</sup> Father Celestin Steiners, S.J., as quoted in Gavin, *Champion of Youth*, 172.
- <sup>174</sup> Gavin, *Champion of Youth*, 173.
- <sup>175</sup> William Barnaby Faherty, *Better the Dream — St. Louis: University & Community 1818-1968* (St. Louis: St. Louis University, 1968), 358.
- <sup>176</sup> "Fr. Lord Remembered," *Pittsburgh Catholic*, January 30, 1981, 3.
- <sup>177</sup> John Cardinal Wright, "Prefatory Note" (May 1976) in Gavin, *Champion of Youth*, 13-20.
- <sup>178</sup> Luke 4:24.
- <sup>179</sup> Monsignor Charles O. Rice, "A Ramble Around the Old Catholic Press," *Pittsburgh Catholic*, September 1, 1995, 5.

# MISSIONARY PASTORS IN WESTERN PENNSYLVANIA: FATHERS PETER LEMKE AND DEMETRIUS GALLITZIN

Robert Sutton



**Father Peter Lemke at the time of his golden jubilee, 1876**

Source: Diocese of Pittsburgh Archives

Father Peter Lemke served as a missionary pastor in west-central Pennsylvania for a little over a decade in the mid-nineteenth century. First as an assistant to Father Demetrius Gallitzin, and then in his own right, Lemke helped establish a number of Catholic communities that survive to this day, and played a critical role in bringing the presence of the Benedictine Order to western Pennsylvania. His writings give us a firsthand look at the emergence of Catholic life in western Pennsylvania during one of its most critical formative periods.

## **Arrival in America**

Peter Lemke<sup>1</sup> was born to a non-Catholic family in Mecklenburg, Germany, in 1796. He had an unhappy childhood in a domineering household, but he received a good education. He served for a time in the army and fought in the Napoleonic wars, but afterwards he followed a natural spiritual bent by entering Mecklenberg University to become a Lutheran



**Father Demetrius Gallitzin**

Source: John Gilmary Shea, *History of the Catholic Church in the United States, Vol. II* (Akron: D. H. McBride & Co., 1886)

minister. While studying for ordination, however, he was disappointed both theologically and personally by his experiences. He instead became Catholic only five years after completing his theological studies, and after some further study he was ordained a priest. Though his work was not uncomfortable, Lemke manifested a sort of ministerial restlessness early on that would mark the rest of his priesthood when he then sought to become a missionary in the United States of America. He answered a plea from the bishop of Philadelphia for priests to serve as missionaries in his young diocese, arriving in the United States in 1834.

Though first assigned to ministry in a German church in Philadelphia, Lemke sought to be assigned to the western half of the state, where there were even less priests available and therefore, a much greater need. The bishop acceded to his wishes, assigning him to assist Father Demetrius Gallitzin in the Allegheny Mountains, whose labors, personal sacri-



fices and apologetical writings were well-known both in the America and in Europe. Gallitzin was then in his mid-sixties, and Lemke expressed surprise to find out that he was still alive, much less that he might be sent to assist him.<sup>2</sup> It was as assignment that would provide the most significant portion of Lemke's priesthood and permanently shape the history of western Pennsylvania.

### **The Missionary Pastor in the Alleghenies**

Prince Demetrius Gallitzin had been born into the noble Gallitzin family, whose roots in Russia went back for centuries. His father was an ambassador in the court of Catherine the Great, and his mother was descended from a prominent German military family. Demetrius was born in 1770 and was both well-bred and well-educated. He was baptized as a baby, mainly as a political formality; both of his parents (including his mother, a fallen-away Catholic) were students and active supporters of the Enlightenment, and felt only animosity towards Christianity. However, after a serious illness and positive encounters with educated priests, Demetrius's mother returned to an active and fervent practice of her Catholic faith, ensuring that the then-teenage Demetrius did the same. When as a young adult Demetrius was sent to the newborn United States for a year or two on an educational tour, he surprised all who knew him by going straight into the seminary in Baltimore to become a missionary priest. He would never return to Europe.

At the time, all priests in the United States could be considered missionaries to some degree. Even when situated in churches in the better-established cities of the eastern seaboard, priests frequently had to travel long distances to minister to increasingly far-flung Catholic immigrants and settlers. A system of regular missionary routes were gradually established by these priests, with some Catholic dwellings becoming Mass houses that would occasionally serve as places for local Catholics to gather to celebrate Mass. Such Masses might be the only ones that these Catholics would be able to attend for months at a time, and the visit of any priest for Mass would usually become a "one-stop shopping" affair that included baptisms, confessions, catechism lessons, and blessing and distribution of religious articles. This was, at the time, the only means by which Catholics in western Pennsylvania could avail themselves of the sacraments.

Gallitzin spent nearly the first five years of his priesthood in itinerant priestly ministry before being assigned in 1799 to a distant Catholic settlement in the Alleghenies. First established by a Catholic veteran of the Revolutionary War, Gallitzin renamed this settlement "Loretto" a few years after his arrival. There, he served as what might be termed a missionary pastor with Loretto as his parish and primary

assignment. It also served as a hub for his own mission routes to Catholics in much more isolated areas of western Pennsylvania, many dozens to sometimes more than a hundred miles distant. Prior to Gallitzin's arrival, Catholicism in western Pennsylvania existed only in the hearts and the cabins of Catholic settlers who might hope and pray that a priest might someday visit to baptize their children, hear their confessions or celebrate Mass.

Without any structured or regular priestly presence, many Catholic settlers in the territory were so scattered and isolated that they attended whatever Christian services might be nearest (even if different from the faith with which they had been raised), or else drifted away from the practice of organized religion at all.<sup>3</sup> At least one estimate considers it "probable that not more than one-sixth of the entire population of western Pennsylvania during the pioneer period were church members" of any kind.<sup>4</sup>

Accordingly, Father Gallitzin's work as the pastor of Loretto was true missionary work, with the priest administering the sacraments and celebrating the Mass in fields, under trees, in cabins or houses, and gradually but increasingly, in humble buildings erected as chapels or churches where there were enough Catholics to warrant it. What might be termed the Catholic culture in western Pennsylvania during frontier times had its own flavor, as the habits and customs of Catholic immigrants "were modified, sometimes temporarily, sometimes with permanent results, by the ever-present exigencies of frontier existence."<sup>5</sup> As such, changing needs and numbers among the Catholics gradually settling in western Pennsylvania could radically change the course of Gallitzin's ministry year by year. Having divested himself of nearly all worldly possessions, this scion of European nobility had truly become a poor servant of poor Catholics, turning down offers to become a bishop in either Europe or America, instead expending everything in his disposal in order to fulfill his own written desire to "live and die a disciple of Jesus Christ" and even die as a martyr in the process, if God willed it.<sup>6</sup>

### **Catholic Life on the Pennsylvania Frontier**

This was never to be a permanent arrangement, of course. Gallitzin recognized that he was simply breaking the ground and sowing the seeds for what might eventually become permanent churches and parishes, even if that would be after his own death. Though he devoted himself entirely to his ministry to Catholics who needed him, his secondary goal was always to lay the foundation for a future in which there might be a flourishing Catholic presence with a church in every town and a priest in every one of those churches. Such a goal required willing and able priests, however, and this deferred the realization of such a vision for decades.<sup>7</sup>

Instead, Gallitzin would serve virtually (and heroically) alone for the first three decades of his assignment as a missionary pastor in Loretto, only receiving a few priests to serve under his jurisdiction in the five years prior to Lemke's arrival. In spite of this, by the time of his death, the handful of Catholics Gallitzin had first ministered to in Loretto in 1799 had grown to about five thousand Catholic families in Cambria County, Pennsylvania, in only forty years.<sup>8</sup>

But at the time of Loretto's inception, for all intents and purposes, western Pennsylvania was the American frontier. Ohio was not yet a state, and the Louisiana Purchase was still several years away. "Nowadays when there is talk of the 'far West,' the Indian territories along the upper Missouri and Oregon and lying beyond the Rocky Mountains are meant," Lemke wrote in 1861. "But at that time people as a rule did not venture beyond western Pennsylvania; whatever lay beyond, remained for the greater part inaccessible wilderness...."<sup>9</sup> He noted that there was no railroad access from Philadelphia to western Pennsylvania at the time, rendering the journey instead "a break-neck affair" of many days and nights by horse.<sup>10</sup> Lemke told of one man whom the young Father Gallitzin (not yet thirty years old at the time) had convinced to come with him to the new settlement with his family.

In those days a journey such as theirs actually amounted to an expedition of some magnitude, considering that roads were altogether wanting. The baggage, women, and children were carried on packhorses or on carts and sledges drawn by oxen. For long distances, the men were obliged to go in advance and clear the way for the caravan to follow. Thus on some days only a few miles could be covered. At night they camped in the forests.<sup>11</sup>

Even after their arrival, such Catholic settlers were carving their lives out of the wilderness. Houses were built from cut trees, farmland had to be cleared, and supplies were not easily available. Father Gallitzin told Lemke that when Loretto was first established, the nearest available salt, coffee, or sugar was a hundred miles away.<sup>12</sup> In the midst of these and other priorities, these first mission pastors had to plan for the gradual construction of churches that might, in future decades, become formal parishes.

Churches at that time were not much different from the cabins built by the settlers - perhaps slightly larger. The first churches were built of round logs that afforded little protection from weather, and they often had neither floors nor windows.<sup>13</sup> Gallitzin's first church had indeed been built from trees hewn in the few months between his arrival and the first Mass celebrated there at Christmas of 1799. Even

the second church Gallitzin had built there years later to replace the log cabin had only two rows of pews.<sup>14</sup> By the time Lemke was first assigned to the area, he compared a wooden church in which he celebrated Mass to "a large Bavarian country barn"<sup>15</sup> - a far cry from the great cathedrals of Europe that he would have been familiar with!

### The Arrival of Father Lemke

It is in this context that Father Lemke makes a great historical contribution in having set pen to paper on several occasions to provide eyewitness accounts and reminiscences of both Gallitzin's ministry and the historical situation of Catholics in western Pennsylvania during this period. These include letters written by Lemke during his initial assignment to the Alleghenies and recollections published in a local newspaper towards the end of his life, but above all his biography of Father Gallitzin. Written nearly three decades after they originally met, his *Life and Work of Prince Demetrius Augustine Gallitzin* (1861) provides an especially valuable glimpse into the establishment of Catholicism among the people of western Pennsylvania, as well as into the life of the Servant of God.

In these writings, Lemke records his journey from Philadelphia to the Alleghenies, culminating in his first encounter with Prince Gallitzin. Lemke traveled from Philadelphia to Loretto successively by rail, river, and horse. The railroad took him the first seventy miles to Columbia, Pennsylvania, a town originally founded by the Quakers along the Susquehanna River. Word of a German priest passing through reached the right ears and, after disembarking from his train, Lemke was approached by a local asking if he might be willing to pause in his journey to say Mass for German-speaking Catholics living in the woods a little more than a dozen miles away. He quickly agreed, accompanying his guide into the forests on a borrowed horse. Lemke was especially struck by how dense the "American primeval forest" was, remarking that the foliage was so thick that he doubted if European horses ever could have navigated them. Lemke continued:

After several hours of riding it became, at last, light again from the forest shade and I caught sight of plowed fields and the up-climbing smoke of dwellings. Our halt was made before a large log-house, and an old man with snow-white hair and a face of integrity helped me with my things from the horse and led me to the hearth where round uncleft logs were blazing.... Here was I now really in every respect in a new world.<sup>16</sup>

This missionary visit provided Lemke with a taste of what awaited him to the west. The man with the white hair, his

host, was a Swiss-born Catholic who lived in the area for thirty-one years, during which time five of his sons had grown and established families nearby as well. German families had joined them to make a little Catholic enclave in the forest. As there was seldom a priest available, the man had become a sort of spiritual patriarch for the settlement, ensuring that their faith was well tended during those times when priestly ministry ensured that they could avail themselves of the sacraments. “During thirty years in the forest [this man] had been either father, grandfather or godfather to every baptized child in the region,” Lemke marveled. “During those same thirty years, when there was no priest – and there seldom was one – he conducted every Sunday religious service, and himself instructed the young people in their catechism.”<sup>17</sup>



**Father Lemke's first meeting of Father Gallitzin**

Source: Sisters of St. Joseph of Baden

“I am bound to say,” Lemke later reflected, “that I was filled with wonder at the healthy and correct religious views of these people, who had grown up in the woods, as also at the simplicity and purity of their lives. Here one sees the power of the Catholic faith; here one for the first time fully realizes what is meant by tradition.”<sup>18</sup> In the western half of the state, the reality was the same as in this instance: it was such families that remained faithful Catholics in spite of the lack of regular sacramental ministry, which provided such rich ground for the efforts of the missionary priests who slowly emerged to minister to them. These cabins, homes and farmhouses, where some sense of Catholic faith, prayer and pious devotion had been practiced, would provide priests such as Gallitzin, Lemke and others with the raw material with which the story of Catholicism in western PA would be permanently shaped.

This is exactly what Father Lemke had discovered in the woods near Columbia on this occasion, and the settlers there were especially excited to have a German-speaking priest available. They fed him and put him up for the night. The next morning, Lemke sat on a log next to the fireplace in his host's cabins to hear confessions. Afterwards, a white tablecloth was spread over the table and Mass was celebrated, at the conclusion of which a horse arrived bearing a woman and her month-old child. She had learned of Lemke's presence and had brought the baby to be baptized.

Happy as he was to be of priestly service, Lemke was also thrilled on this occasion with an unexpected visitor of another sort. As he sat down to eat supper with his host's family on the evening of his arrival, one of the sons burst in and called for the dogs and other sons to come outside. The sudden commotion made Lemke think that perhaps Indians were attacking – hardly likely at that time and place, but perhaps indicating what the priest's perception of what ministry in America would be like. It turned out to be a black bear, which the dogs soon treed. It was too dark for shooting, so the sons chopped the tree down, whereupon one of them came forward and killed the bear with a single ax-blow so that they could skin and dress it. Lemke, who had come from Europe with a romantic vision of ministering on the American frontier, was delighted.<sup>19</sup>

### Meeting Father Gallitzin

From Columbia, Lemke set out on the Pennsylvania canal for another 170 miles, eventually disembarking in Hollidaysburg. From there he took the stage coach up the mountain to the hamlet of Munster, only a few miles distant from Loretto. There he stayed his first night in a tavern, where he struggled to make himself understood since they spoke no German and his English was very slight. They did understand the word “Gallitzin,” however, and a young man was set to guide him to Loretto the next morning to meet the legendary missionary.

“We had penetrated the forest for a mile or two,” Lemke later recalled, “when I saw a sled coming along drawn by two powerful horses.... In the sled I beheld a venerable-looking man, in a half-reclining posture. He was clad in an old worn-out overcoat resembling a cloak, and was wearing an old farmer's hat which no one, it is likely, would have stooped to pick up from the street. He was holding a book in his hands. I thought that probably an accident had taken place that perhaps somewhere in the woods the old man had dislocated a limb, and he was therefore being conveyed in such outlandish fashion.” Lemke could hardly conceal his amazement when his guide pointed to the old man in the sled and told him that this was the Gallitzin he was looking for. Lemke rode up and asked if he really was the pastor of Loretto, the royal-born Prince Gallitzin. The older priest was greatly





**Ebensburg in 1843**

Source: Sherman Day, *Historical Collections of the State of Pennsylvania* (Philadelphia: George W. Gorton, 1843), 181

amused at Lemke's reaction to his ragged appearance. " 'At your service! I am that very exalted personage,' he said with a hearty laugh."<sup>20</sup>

Lemke's arrival came at a unique formative moment in the Catholic history of western Pennsylvania. Numbers were growing, due to both western expansion and an influx of both immigrants and rising industry. More priests were available, but there were few considering the needs, especially in more rural areas. Shortly before Gallitzin's arrival in America, there were only five priests to minister to about ten thousand Catholics in all of Pennsylvania. By the time Lemke arrived to help Gallitzin in 1834, there were over a hundred thousand Catholics in the state. Less than ten years later, the Diocese of Pittsburgh was formed; it encompassed twenty-seven counties of western Pennsylvania and boasted forty-five thousand priests – a third of the state's Catholic population – with fourteen total priests assigned to them. Lemke was one of these.<sup>21</sup>

### Experiences in Ebensburg

Gallitzin sent Lemke to take up a church in the nearby town of Ebensburg, which formed a base of operations for the missionary pastor. Ebensburg was originally settled by Welsh Protestants, but Catholics also lived there, and they had been under Gallitzin's spiritual care. Lemke there made a personal pledge not to read another German book until he was as fluent in English as he was in German, so that he could minister as soon as possible to all Catholics in the region.<sup>22</sup>

Though less than ten miles from Loretto, Ebensburg had been named the county seat of Cambria County; it must have seemed an ideal place for a second mission parish. Prior to Father Lemke's arrival, a small church had been erected where a very brief succession of priests had served, none staying long. When Lemke was assigned there in 1834, his ministry was patterned out of necessity on that of Father Gallitzin, celebrating Mass in the Ebensburg church only one or two Sundays per month and spending the other Sundays at more distant churches, mission stations or Mass houses.<sup>23</sup> Due to the small number of available priests in proportion to the number of Catholics and their geographical spread, this could be the case even after large numbers (even hundreds) attended a particular church.<sup>24</sup>

Lemke, meanwhile, vacillates in his writings between being somewhat shocked as a native of Europe at what the people in western Pennsylvania considered civilization and embracing a more romantic spiritual view of his missionary labors. We find both perspectives reflected in an account he wrote the year after his assignment to the Alleghenies. Initially, Lemke seems almost offended by the details he describes:

I am now since the 23rd of December here in Ebensburg, which is the principal town of Cambria County. Lest you get a wrong impression... I must tell you that there is nothing to be seen here resembling a town except one large walled-up building with a tower, the court-house of the county or circuit, and very few

houses which resemble the dwellings of Europeans; but mostly log and clapboard houses. As to paved streets and such like it is not to be thought of here but instead one is compelled evenings to feel his way with a stick – in order not to break his neck by falling over stumps. Prior to twenty years ago all this country ‘round about was woods, and if one will now go one thousand steps away he will find himself again in the primitive forest. For these reasons the place looks more like a bivouac than a town, as for example such things as kitchens, cellars and other rooms and conveniences which according to our ideas about human comforts are necessary, are not much to be thought of here and I am willing to bet that in this entire principal town there are not five doors to be found which can be locked. My host is one of the first magistrates, that is the collector and accountant of public revenues of the entire district, covering a territory of about four hundred square miles, and besides, he carries on the carpenter trade and fanning business without an apprentice; for apprentices and maid-servants are unknown here.<sup>25</sup>

Lemke goes on, however, to describe the joy that his ministry in what he seems to regard as appalling conditions provides him:

I could wish that every missionary would find himself so situated as I am here.... I have [no resources] except what the people give me, and as the people have very little I likewise have very little; and I can really say that I have never in my life been so poor and at the same time so rich; for here I feel satisfied and happy, and have everything in abundance that is necessary for the maintenance and support of life; and for what purpose should I want money [anyway]? My health becomes better with every hardship.<sup>26</sup>

According to Lemke, there were only three churches in Cambria County by 1834, with Gallitzin serving the one in Loretto, and Lemke thereafter assigned to serve those at Ebensburg and at Hart’s Sleeping Place. But there was no lack of work for them both beyond those communities. “There were Catholic settlements as much as fifty, indeed seventy miles distant” from their churches, Lemke wrote. He continued:

We were their nearest priests, and they of course needed to be visited occasionally. In the entire tract [of western Pennsylvania], there were at that time no more than four or five priests besides us. It was a frequent occurrence that I had to make a journey of two full days on horseback to conduct divine services as a congregation or to administer the last

sacraments. Thus I was always on the road, but my work was easy, for wherever I came, Gallitzin had already been there in advance and had prepared the ground well.<sup>27</sup>

### Mass at St. Joseph’s

One of the more amusing anecdotes left to us by Father Lemke reflects this tension between what he viewed to be the simple and sincere spirituality of the people established by the saintly Gallitzin and the reality of the situation in which they lived it out. Coming to St. Joseph’s church at Hart’s Sleeping Place to celebrate Mass for the Feast of the Epiphany, Lemke arrived early to attend to the other sacraments of need. Since the humble construction of the church rendered it quite cold and drafty, he sat in front of the kitchen fire in a nearby house to hear a steady stream of confessions throughout the morning, pausing occasionally to baptize children brought to him. Mass was then to be celebrated in the early afternoon. The priest was pleasantly surprised when one of the men said that while the church had no organ, the people could sing the High Mass since it was a feast day; and his wife, a “good singer,” was able to lead them. Pleased that they had been trained and willing to do so, Lemke consented – but by the time Mass was over, he regretted it.

My singers had arranged themselves on John Campbell’s work bench, the only article of furniture in the church... and commenced singing in a way that would have made me laugh if I had not been highly edified by the zeal and religious fervor of the good people. The good singer might have been a good singer half a century ago, but since she had become the mother of about a dozen children and the grandmother of several dozen and faced the storms of the Alleghenies for many a long year, her voice must have suffered considerably, for it sounded exactly like that of a young rooster making his first attempt at crowing.<sup>28</sup>

Making matters worse, Lemke found himself distracted by what sounded like another group singing outside the church. By the time the Gospel was being proclaimed, he realized that the other group of singers were the dogs who had followed their masters to church and who were howling in response to the singing inside the church. They howled so much that by the time he had begun his sermon, Lemke had to stop suddenly and ask in frustration if none of the people had common sense enough to go chase the dogs away so that he could be heard. The people were so anxious to please the priest that every single person at Mass then ran outside and chased the dogs away, leaving the priest standing alone at the pulpit until they returned. Putting his chagrin



**Benedictine Monastery in Carrolltown**

Source: Rev. Modestus Wirtner, O.S.B.,  
*The Benedictine Fathers in Cambria County* (1926)

behind him, he continued the Mass, for which he had brought all the necessary accoutrements except the delicate bell that was to be rung near the consecration. The person serving, noticing that the bell was missing and not wanting to disappoint, procured the best substitute he could find: at the Sanctus, the loud clanking of a cow bell suddenly sounded out. Lemke does not record if he was able to keep a straight face.<sup>29</sup>

### The Establishment of Carrolltown

Father Gallitzin grew ill and died in Loretto in the spring of 1840, with the bedside Lemke holding Gallitzin's hand when his pulse stopped. Lemke preached in German at the funeral, and was deeply moved by the great number of weeping Catholics who had traveled from up to fifty miles away to bend over the open coffin and kiss the venerable missionary's hands.<sup>30</sup> Lemke felt a personal obligation to carry on the work with the vision that Gallitzin had for his mission field in west-central Pennsylvania. "Not only did I know [Gallitzin] personally," Lemke proudly wrote, "but I was his bosom friend, his confessor and collaborator during the last six years of his life. Afterward I was his successor and continued his work at the identical place where he had begun forty years earlier."<sup>31</sup>

After Father Gallitzin died, Lemke was stationed in his place at Loretto, and for the rest of that year he was the only priest in all of Cambria County. But more and more, Lemke focused his sights on another territory that he felt might be able to aspire to a greater success than Loretto with its geographical limitations. Lemke used his own private funds and the support of local Catholics to purchase land about twelve miles north of Loretto, where some Catholic settlers had already established farms.<sup>32</sup> With a view toward eventually building both a town and a church in this territory, he bought about four hundred acres of land and then built a house for himself and a chapel there.<sup>33</sup> He proposed to

name the town of Gallitzin several months before the latter's death, but Father Gallitzin vigorously opposed the idea, suggesting instead that it be named in honor of Bishop John Carroll, who had been the first Catholic bishop of the United States. The town was accordingly named Carrolltown,<sup>34</sup> and its size, though never great, indeed came to surpass that of Loretto.

### Bringing the Benedictines

Perhaps the most visible monument today to Father Lemke's ministry in western Pennsylvania, however, is the presence of the Benedictines there and, more specifically, of St. Vincent College. Trappists had passed through the area in 1803 with the evident thought to establish a monastery there, but they stayed very briefly.<sup>35</sup> But Lemke very much took the view that the combined spiritual and civilizing influence of Benedictine spirituality would be an ideal cure for what he called the "lamentable patchwork"<sup>36</sup> of the mission field under his care, and indeed his actions would lead directly to a significant Benedictine presence in the western half of the state.



**Father Boniface Wimmer**

Source: Ambrose Reger, *Die Benediktiner in Alabama* (Baltimore: Kreuzer, 1898)

After Cambria County came under the jurisdiction of the newly-established diocese of Pittsburgh following Gallitzin's death, Lemke's desire to see a more fitting church built at the newly-established Carrolltown led him to ask his new bishop that he be allowed to travel to Europe to raise the necessary building funds. His resulting trip to Germany was successful in procuring the funds, but also produced a second, unexpected success. In Munich, he had dinner with some Benedictines who were greatly interested in his missionary work in America. Not wanting to miss the opportunity, Lemke told them of Carrolltown and his vision of having a Benedictine community established there to solidify the work Father Gallitzin had begun and which he was endeavoring to continue. Afterwards, one of the priests, Father Boniface Wimmer, sought him out and told him that he dreamed of coming to America as a missionary much as Lemke had only a decade before. Lemke encouraged him to do so, telling him that he could offer him significant acreage from the land he had purchased at Carrolltown to establish a monastery there. "The idea of establishing the Benedictines in America may already have existed in Father Wimmer's mind, but out of this interview apparently grew the project which was afterwards carried



out by Father Wimmer on so marvelous a scale. To Father Lemke appears to be due the credit of first suggesting the establishment of the order in the United States.”<sup>37</sup>

But to his great consternation, the realization of that project was not to happen in either the manner, or location, that Lemke had dreamed of. When he returned, he settled in once more at Carrolltown, where he busied himself in making plans to see the new church built and the Benedictines welcomed there. Indeed, Father Wimmer and nineteen Benedictine brothers arrived in America in September of 1846, greeted personally by Father Lemke. Unfortunately, the bishop of Pittsburgh, in his first remonstrance with Father Wimmer, asked that they relocate to Westmoreland County instead,<sup>38</sup> giving them the land of Sportsman’s Hall which had been home to a Catholic community since add date.<sup>30</sup> Though this was a great personal blow to Lemke, his role in bringing the Benedictines to western Pennsylvania would lead to the establishment of St. Vincent College. It also resulted in the establishment of a smaller monastery in Carrolltown, where St. Benedict Church is maintained by the Benedictines down to this day.

### Lemke’s Last Years

Because of the tensions arising over the collapse of his well-laid plans, a disheartened and discomfited Lemke eventually sold his land at Carrolltown and transferred to the diocese of Philadelphia to serve under his old bishop there.<sup>40</sup> His restlessness continued, however, and only a short time later, he traveled back to Father Wimmer’s community in their new Westmoreland County monastery and became a Benedictine himself, taking solemn vows in 1853. The last third of his life found him involved in various projects as far away as Kansas, New Jersey, and even Austria before he eventually retired to and passed away in Carrolltown at eighty-seven years of age.<sup>41</sup>

The work of Father Peter Lemke, intertwined with that of Father Demetrius Gallitzin, clearly made a significant impact on the unfolding of history in western Pennsylvania, together shaping two centuries of geography as well as faith with their labors. We can hardly improve on the summary view provided by Lawrence Flick in his own essay on Lemke:

Father Lemke’s work in Cambria County, Pennsylvania, was supplementary to that of Father Gallitzin, and in its results can only be judged in conjunction with it... The fruit of these two men’s labors, as far as it can be measured, is in truly Catholic country in the greater part of the district which their labors covered. In the little towns of Loretto, Carrolltown, St. Augustine, St. Lawrence and St. Boniface, and in the country round about them, Catholic customs and practices are

well fixed and the Catholic faith is as deeply planted as in any Catholic country in Europe.<sup>42</sup>

### Endnotes:

- <sup>1</sup> Alternately spelled “Lemcke” in some sources.
- <sup>2</sup> Peter Henry Lemke, O.S.B., *Life and Work of Prince Demetrius Augustine Gallitzin* (New York: Longmans, Green and Co., 1940), 11.
- <sup>3</sup> Solon J. Buck and Elizabeth Hawthorn Buck, *The Planting of Civilization in Western Pennsylvania* (Pittsburgh: University of Pittsburgh Press, 1939), 401.
- <sup>4</sup> J.E. Wright, and Doris S. Corbett, *Pioneer Life in Western Pennsylvania* (Pittsburgh: University of Pittsburgh Press, 1940), 149.
- <sup>5</sup> Buck, *Planting*, 401.
- <sup>6</sup> Matthew Bunson and Margaret Bunson, *Apostle of the Alleghenies: Reverend Demetrius Augustine Gallitzin* (Hollidaysburg, Diocese of Altoona-Johnstown, 1999), 63.
- <sup>7</sup> Buck, *Planting*, 413.
- <sup>8</sup> Bunson, *Apostle*, 135.
- <sup>9</sup> Lemke, *Life and Work*, 103.
- <sup>10</sup> *Ibid.*, 12.
- <sup>11</sup> *Ibid.*, 116.
- <sup>12</sup> *Ibid.*, 102.
- <sup>13</sup> Buck, *Planting*, 416.
- <sup>14</sup> Lemke, *Life and Work*, 204.
- <sup>15</sup> Lawrence F. Flick, “Biographical Sketch of Rev. Peter Henry Lemcke, O.S.B., 1796-1882”, in *Cambria County Catholicity: The Patrimony of Prince Gallitzin* (Philadelphia: American Catholic Historical Society), 119.
- <sup>16</sup> Daniel Sargent, *Mitri* (New York: Longmans, Green and Co, 1940), 269. Sargent takes this from a letter Lemke wrote in 1835 to the German periodical *Der Katholik*.
- <sup>17</sup> Sargent, *Mitri*, 270.
- <sup>18</sup> Flick, “Biographical Sketch,” 113.
- <sup>19</sup> Sargent, *Mitri*, 270.
- <sup>20</sup> Lemke, *Life and Work*, 15.
- <sup>21</sup> Wayland F. Dunaway, *A History of Pennsylvania* (New York: Prentice Hall, 1948), 644-645.
- <sup>22</sup> Flick, “Biographical Sketch,” 118-119.
- <sup>23</sup> A. A. Lambing, *A History of the Catholic Church in the Dioceses of Pittsburgh and Allegheny From Its Establishment to the Present Time* (New York: Benziger Brothers, 1880), 344.
- <sup>24</sup> *Ibid.*, 329.
- <sup>25</sup> Flick, “Biographical Sketch,” 117-118.
- <sup>26</sup> *Ibid.*, 118-19.
- <sup>27</sup> Lemke, *Life and Work*, 216-217.
- <sup>28</sup> Flick, “Biographical Sketch,” 121.
- <sup>29</sup> *Ibid.*, 122.
- <sup>30</sup> Lemke, *Life and Work*, 242-244.
- <sup>31</sup> *Ibid.*, 9.
- <sup>32</sup> Lemke, *Life and Work*, 218.
- <sup>33</sup> Flick, “Biographical Sketch,” 123.
- <sup>34</sup> *Ibid.*
- <sup>35</sup> Lambing, *History of the Dioceses*, 347.
- <sup>36</sup> Flick, “Biographical Sketch,” 126.
- <sup>37</sup> *Ibid.*, 125, 127.
- <sup>38</sup> *Ibid.*, 129.
- <sup>39</sup> Lemke, *Life and Work*, 103.
- <sup>40</sup> Flick, “Biographical Sketch,” 130-131.
- <sup>41</sup> *Ibid.*, 136-140.
- <sup>42</sup> *Ibid.*, 144.

# A NINETEENTH-CENTURY BOY GOES TO SCHOOL: WILLIE SCHMIDT, THE SISTERS OF ST. JOSEPH AND MT. GALLITZIN

Kathleen M. Washy

*"May it ever be thus with Mt. Gallitzin and its youthful, happy scholars."*<sup>1</sup>

"I am very happy here and like it here very much," wrote nine-year-old Willie Schmidt to his parents as he settled into his new school.<sup>2</sup> The year was 1883 and he was writing from Mt. Gallitzin Seminary, a boys boarding school run by the Sisters of St. Joseph in the town of Ebensburg, Pennsylvania. For three years of his life, Willie lived and attended school at Mt. Gallitzin. Within the pages of letters that he wrote home, he left a record of that life.

## Willie's Early Upbringing

On Saturday, February 7, 1874, Mary Lavinia O'Brien Schmidt gave birth to George William (Willie) Schmidt, Jr. Born during the years of a national financial depression, Willie was fortunate to belong to a well-established household. His father, George William (G.W.) Schmidt, Sr., was the co-owner of Schmidt & Friday, a family liquor and wine importer located on Penn Avenue in Pittsburgh.<sup>3</sup> During Willie's early years, his parents experienced sorrow: in 1875, his older brother Henry, at age 3, died from scarlet fever; in 1876, a new brother Lawrence was born only to die from a head injury the following year.

As a means to deal with her grief over these deaths, Mary Lavinia and her surviving son Willie set sail from New York to Liverpool on the *S.S. Baltic* in 1878. They traveled to London and Paris before ending up in Freiburg, Germany, where they visited with extended family members for several months. When Mary Lavinia became ill with "acute rheumatism," Willie's father joined them to help attend her. However, on July 4, 1878, Mary Lavinia died and four-year old Willie now faced life without a mother.

Father and son returned to Pittsburgh, bearing the body



**G.W. Schmidt was the co-owner of Schmidt & Friday, a family liquor and wine importer**

Source: *Pittsburgh Dispatch*, May 25, 1886



**Initial masthead for school, 1869**

Source: Bishop of Brooklyn, Bishops Loughlin and McDonnell, Correspondence, Sisters of St. Joseph, Box 1, Roman Catholic Diocese of Brooklyn, Diocesan Archives

of Mary Lavinia, and buried her in the family plot at St. Mary's Cemetery.<sup>4</sup> Over the next year, Willie was raised by the family's cook and housekeeper, who reportedly doted on the young lad.<sup>5</sup> Within a year, his father had found a new bride, Ellen Josephine Howley, whom he married on September 18, 1879, in Sacred Heart Church, which at the time was located in Pittsburgh's East Liberty neighborhood. As a girl, Ellen had attended St. Xavier's Academy, a girls boarding school run by the Sisters of Mercy in Latrobe, about 45 miles east of Pittsburgh.

Over the next couple of years, the Schmidt family expanded to include two girls – Mary Lavinia born on August 3, 1880, and Edith Theresa, born on October 15, 1881. When Ellen was pregnant with yet another child, the decision was made to enroll Willie in a boarding school. On September 17, 1883, "Master Willie Schmidt, Aged 9 Years," entered Mt. Gallitzin Seminary in Ebensburg, which would be his school and his home for the next three academic years.



**Smith & Friday wine bottle**

Source: Sylvia Francis

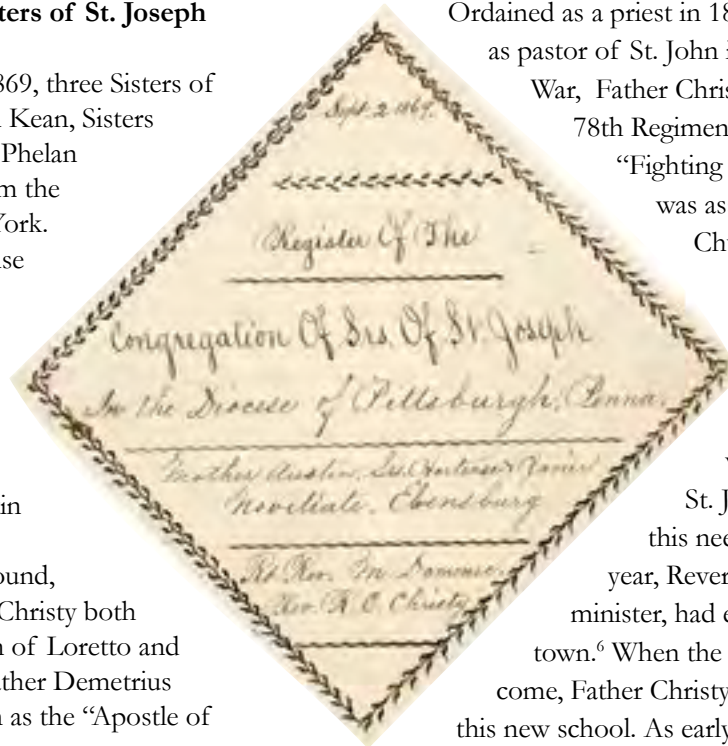
## The Founding of the Sisters of St. Joseph & Mt. Gallitzin

Fourteen years earlier, in 1869, three Sisters of St. Joseph – Mother Austin Kean, Sisters Hortense Tello and Xavier Phelan – arrived in Ebensburg from the Brooklyn diocese in New York. They came in direct response to an appeal by Father Richard Christy, pastor of Ebensburg's Holy Name Church. Already acknowledged as the founder of the Brooklyn congregation, Mother Austin Kean served as the leader. Sharing a common background, Mother Austin and Father Christy both grew up in the nearby town of Loretto and both were influenced by Father Demetrius Augustine Gallitzin, known as the “Apostle of the Alleghenies.”

A member of the Russian aristocracy, Prince Gallitzin (1770-1840) emigrated to the United States in 1792. Once in America, he resolved to devote himself to the Catholic Church and in 1795, he was ordained a priest. The following year, during a visit to the Allegheny Mountains, Father Gallitzin envisioned the establishment of a Catholic settlement there. In 1799, he was assigned as resident pastor for the town, which he named Loretto. The Russian prince-priest served this area until his death in 1840.

Born and raised in Loretto, Elizabeth Kean (1824-1905) received her sacraments from Father Gallitzin. In 1850, she entered the Sisters of St. Joseph of Philadelphia and received the name Sister Mary Austin, a derivative of the name Augustine in deference to her connection with Father Gallitzin. Having professed her final vows in 1852, Sister Austin's initial ministry was as a nurse at the sisters' hospital. In 1856, she was chosen to lead a group to the Brooklyn diocese, where she established a new foundation in the town of Flushing, New York. Serving there as Mother Superior until 1865, Mother Austin oversaw the opening of several parochial school missions, the establishment of a girls academy, and the move of the motherhouse from Brooklyn to Flushing.

A few years younger than Mother Austin, Richard Callixtus Christy (1829-1874) was also born and raised in Loretto, and he, too, received his sacraments from Father Gallitzin.



**On September 2, 1869, the Sisters of St. Joseph established a new community in Ebensburg.**

Source: Sisters of St. Joseph of Baden Archives

Ordained as a priest in 1854, his first assignment was as pastor of St. John in Clearfield. During the Civil War, Father Christy served with Pennsylvania's 78th Regiment and became known as the “Fighting Chaplain.” After the war, he was assigned as pastor of Holy Name Church in Ebensburg in 1867.

By 1869, Father Christy had determined that a boys school was needed in Ebensburg and an invitation was extended to the Sisters of St. Joseph from Flushing to address this need. Coincidentally, the previous year, Reverend B. M. Kerr, a Presbyterian minister, had established a girls school in town.<sup>6</sup> When the Sisters of St. Joseph agreed to come, Father Christy moved forward on publicizing this new school. As early as April, the town was

awaiting the new school: “It has... long been a matter of surprise that Ebensburg has no school for boys in which an elementary education

could be obtained preparatory to their admission to a higher institution.”<sup>7</sup>



**When Mother Austin Kean was a girl, Father Gallitzin presented her with a first Communion medal.**

Source: Sisters of St. Joseph of Baden Archives





**Motherhouse/Mt. Gallitzin buildings in Ebensburg, left to right: original Maguire house; brick buildings constructed in 1888; Our Lady of Lourdes Chapel, constructed in 1875**

Source: Sisters of St. Joseph of Baden Archives

On September 2, 1869, the Sisters of St. Joseph established this new community in Ebensburg and found themselves embraced by the area's Catholic Church. At the parish level, Father Christy reportedly worked to make them comfortable. From the diocese, their arrival was met with first a letter and then two visits from Pittsburgh's Bishop Michael Domenec, during which he "encouraged" them "to continue the good work [they] had undertaken..."<sup>8</sup> Also, fellow women religious welcomed them, with the Sisters of Mercy in Loretto extending an invitation to them to join their Feast of Our Lady of Mercy (September 24).<sup>9</sup>

A week after their arrival, the "finely educated" sisters<sup>10</sup> officially opened their boys boarding school that was "especially intended for children deprived of a mother's care, and [was] a philanthropic enterprise, well worthy of imitation elsewhere. In honor of the pioneer priest, it [was] called Mount Gallitzin Seminary."<sup>11</sup> The combination of the sisters' presence and the school's setting in the mountains would prove to be selling points:

Situated not far from the summit of the Alleghenies, the Seminary of Mt. Gallitzin is surrounded by a physical atmosphere, the purest and most bracing that could be desired, and under the constant watchfulness of the devoted Sisters, and the perfect peace and absence of temptation in a quiet mountain town, the moral atmosphere is no less healthy.<sup>12</sup>

By the fall, the sisters had also established a day school in the "old church building."<sup>13</sup> Initially, this school, which was called the Academy of the Holy Name, was for "young ladies and little girls," but by 1878 became co-educational, and the students from the two schools, Holy Name and Mt. Gallitzin, interacted at times.<sup>14</sup>

### The Sisters Settle In

In December of that first year, Sister Xavier returned to Brooklyn, leaving Mother Austin and Sister Hortense with the fledgling congregation, one that was starting to attract new vocations. The first was Catherine Beiter, a young woman from Pittsburgh who had family in Ebensburg. Her relationship with the sisters began with her helping them with household chores. For this first postulant, Mother Austin sent her to the Philadelphia motherhouse in McSherrytown for training. In April 1870, Catherine received the habit and the name Sister Daria; her final profession was in July 1872.

Additionally, during that first year, two lay teachers, Maggie Burke and Kate Leavy, from New York, came to live and teach alongside the sisters in Ebensburg.<sup>15</sup> In the case of Maggie, who was born in Ireland, the Flushing motherhouse had sent her there. In March 1870, she officially entered as a postulant in this new foundation. That December, Maggie received the habit and the name of Sister Joseph, with final profession taking place two years later, for during those years formation was a two-year process.<sup>16</sup> As for the other

lay teacher, there is a record of a Kate Leavy who entered the Sisters of Charity in Manhattan in June 1871.<sup>17</sup>

By early 1871, Mother Austin was not on the best of terms with Father Christy and there was tension within the community.<sup>18</sup> Acknowledging that there was a “very strong misunderstanding between Mother Austin and Father Christi [*sic*], and between Mother Austin and the other only Sister,” Bishop Domenec endeavored that the sisters remain, and he was doing “every thing [*sic*] in [his] power that it should be so.”<sup>19</sup> In the end, after appointing Sister Hortense as Mother Superior, Mother Austin returned to Flushing in March 1871.

During these years, the sisters also faced anti-Catholicism. The *Cambria Freeman* reported that their presence was opposed by “some of whom better was expected.”<sup>20</sup> The newspaper went on to report on how the sisters handled this issue:

But the good Sisters are well instructed in the principles of their holy calling, and petty persecution is a cause of great joy to their hearts, and if they were even temporarily crushed in their efforts, it would not make them sad, for they well know what their Saviour said: “Blessed are you when men shall revile you, and persecute you, and say all manner of things falsely, for my sake rejoice and be exceeding glad, etc.”<sup>21</sup>

By the end of the second year, Mt. Gallitzin was home to twelve boarders and celebrated its first commencement in July.<sup>22</sup> Laboring “so assiduously and efficiently for the spiritual and temporal welfare of their youthful pupils,” the sisters taught in a manner that was considered to be “implanted with a delicacy and tenderness.”<sup>23</sup>

An 1872 account of Mt. Gallitzin portrayed the “good Sisters” as “devoted” and their efforts as “unceasing,” in teaching the boys both in academics and in “good conduct.” As for the way the sisters interacted with the boys, the article stated: “The system of discipline adopted by the good Sisters is so skillfully adapted to the wants and feelings of very young boys, that the Seminary resembles a peaceful



The Sisters of St. Joseph supplemented their income by teaching music.

Source: *Cambria Freeman*, September 7, 1871

and pleasant home.”<sup>24</sup> Within the Pittsburgh diocese, the school was well endorsed, with references available from the bishop, the clergy at St. Paul Cathedral, the Sisters of Mercy, and a list of five fathers of existing students.<sup>25</sup>

With the growth of the school and the congregation, the

sisters were running out of space and construction on a new small frame building was undertaken that same year.<sup>26</sup> The following year, in 1872, the sisters purchased from Aline Maguire the main property on which they resided.<sup>27</sup> In October 1873, they made their final payment on the property, the timing of which coincided with the beginnings of the Panic of 1873 and the nation moving into a period of financial depression.<sup>28</sup> By the end of 1873, they were not able to “claim” their money that was in the local bank and they borrowed money from friends and family; it was not until the end of summer 1874 that the bank returned the frozen account money.<sup>29</sup>

By that time, in spite of the nation’s economic downturn and tight finances on their own end, the sisters were moving forward with construction on a new chapel, which was completed by the end of 1874. In May 1875, Father Henry McHugh of Wilmore dedicated the chapel to Our Lady of Lourdes, and received the profession of final vows by three sisters, bringing the number of professed to nine. Two more women received the habit that day, bringing the number of novices to seven.<sup>30</sup>

Even while these events indicated a sense of permanence, the sisters were considering leaving Ebensburg. With the exception of Mt. Gallitzin and Holy Name, they had no other missions to bring in money to accommodate their increasing vocations. Everything changed in 1875 when the pastor of St. Mary in New Castle, Pennsylvania, asked the sisters to staff the parochial school there. With the addition of this new mission, the sisters were able to retain their new foundation.

Over the next few years, the sisters were expanding into other towns. In addition to their mission in St. Mary in New Castle, they also served at St. Mary in Hollidaysburg, where they established a boarding school for young ladies.<sup>31</sup> In October 1874, Father Christy retired to the Diocese of



Columbus,<sup>32</sup> and within a couple of years, the sisters were in demand in Ohio, including St. Joseph's Seminary in Columbus (1876), St. Lawrence in Ironton (1878), and St. Augustine in Straitsville (1879). In 1881, the sisters began staffing St. Patrick School in Gallitzin, located ten miles from Ebensburg, and, and they also were hired as teachers for Gallitzin's public school students.<sup>33</sup>

With the growth of the congregation and the school, Mother Hortense looked out for the health of this community of sisters and boys by purchasing a 2.5 acre plot of land only a few blocks from the motherhouse, what would become known locally as "The Sisters' Field." With a cost of \$85 in 1878, the sisters now had a space that would serve both as a garden and as a pasture for their cow "Stella," which had been a gift from the Brothers of St. Francis of Loretto.<sup>34</sup> Mother Hortense felt that the sisters and the boys at Mt. Gallitzin would benefit from the fresh milk and vegetables.<sup>35</sup>

While teaching was their primary mission, the sisters ministered in other ways in communities in which they served. At Holy Name Church in Ebensburg, their participation in the church choir was noted. For those awaiting the gallows in the Cambria County jail, the sisters' presence was felt – condemned prisoner John Murphy referred to them as "ministering angels of mercy," and Michael Murray, although refusing to "receive consolation" from the sisters, continued to allow them to visit him.<sup>37</sup> And in Gallitzin, their return after the 1884 summer recess was welcomed as "their kindly presence [was] now felt among the sick in our neighborhood, as well as by the children, who seem[ed] overjoyed at their return."<sup>38</sup> It was to these sisters and their Mt. Gallitzin that Willie was sent in 1883.

### Learning and Playing at Mt. Gallitzin

Within four days of arriving at Mt. Gallitzin, Willie wrote a letter to his parents, detailing his first few days as a whirlwind of activity. In this first letter, he touches on every aspect of a boy's life at Mt. Gallitzin: coursework, recreation,



**Early students at Mt. Gallitzin, c. 1890**

Source: Sisters of St. Joseph of Baden Archives

schoolmates, the sisters, and religion:

Mt. Gallitzin Seminary

Ebensburg Pa

September 21st, 1883

My Dear Papa and Mamma,

I am very happy and like it here very much. Sister gave me a catechism[,] Second reader[,] speller and Slate; I am going to be a good boy and study very hard this year. We go to mass every morning in the sister's Chapel; I am going to learn to serve. Tuesday evening we had a nice time in our play room; dancing and playing all sorts of games until it was time to go to bed. Wed[nesday] Sister took us to the woods[,] we enjoyed it very much. The boys are very kind and polite. Duke Phelan and I are always together; yesterday his brother and sister called to see him and treated us to candy and nuts. To day [sic] all the boys are writing letters. School commences at half past eight and dismisses at half past eleven[,] at which



**Original register for Mt. Gallitzin Seminary**

Source: Sisters of St. Joseph of Baden Archives



time we take dinner, prepare our toilet, and are ready to return to class precisely at one where we remain till three. How is my dear little sister Mary? I hope well. Now dear Papa and Mamma[,] I am getting tired, so must end my little letter with much love and kisses. I remain as ever,

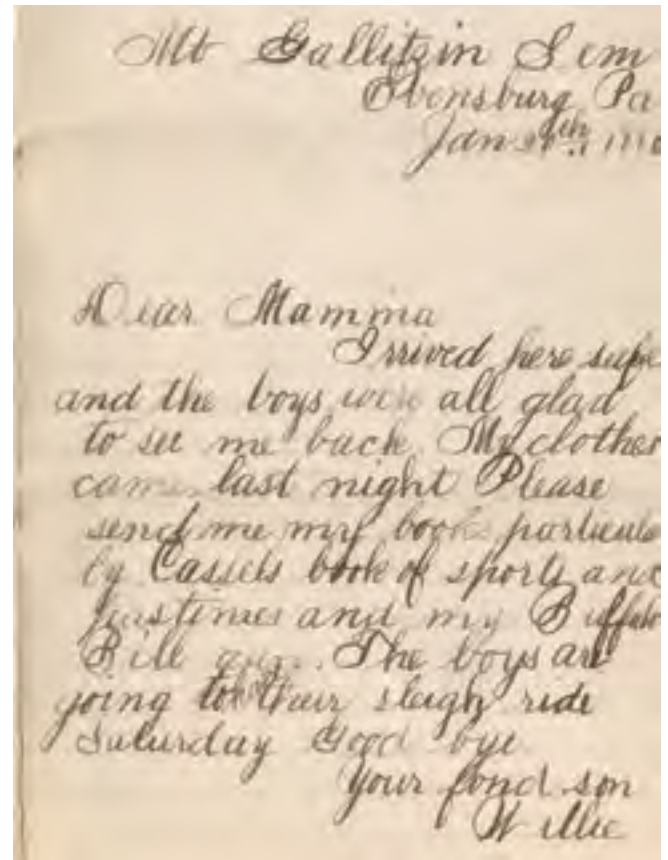
Your loving little son,  
Willie

P.S. I am preparing to make my first confession.<sup>39</sup>

Throughout this and subsequent letters, Willie's writings portrayed a boy's view of life at Mt. Gallitzin.

For coursework, Willie related how classes were held for three hours in the morning, two hours in the afternoons, with a break for lunch in between. Sitting at desks with attached seats, the boys had the use of slates on which to do some of their work.<sup>40</sup> Subjects studied by the boys included reading, grammar, spelling, history, geography, "mental arithmetic," and, as this was a private Catholic school conducted by women religious, catechism.<sup>41</sup> While Willie was drawn to history and geography, one of the highlights of his coursework was writing with ink. "As this is my first letter written with pen and ink, I hope you will keep it for me," was Willie's request to his parents.<sup>42</sup>

Historically, music was one of the subjects for which the Sisters of St. Joseph were known, and the boys at Mt. Gallitzin benefited from these lessons. Willie began his music lessons in January 1884 and soon wrote that he was practicing an hour on the piano daily.<sup>43</sup> For his tenth birthday, his parents sent him a music book to use.<sup>44</sup> For



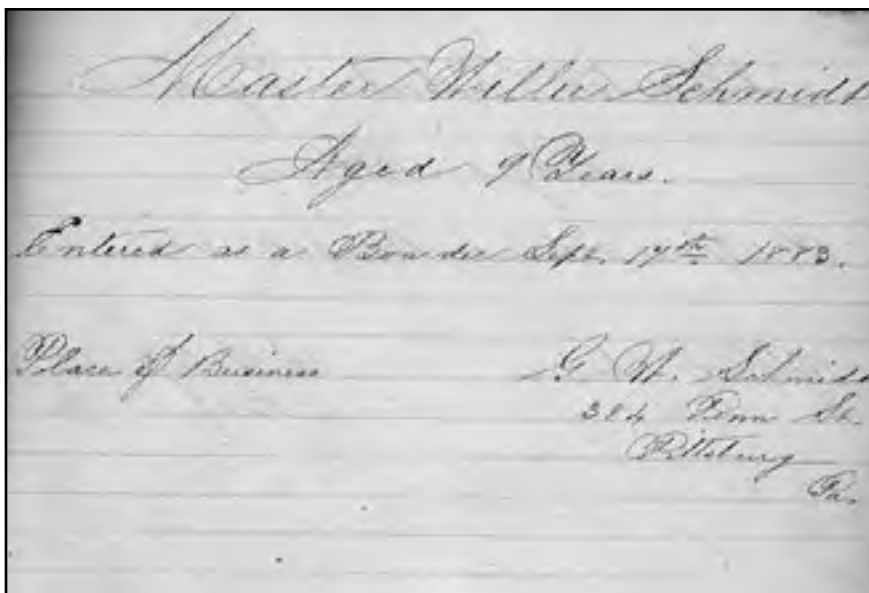
**In this letter home, Willie asked his mother to send him his Buffalo Bill gun and Cassell's Book of Sports and Pastimes.**

Source: Sylvia Francis

Willie and the other boys, the lessons were an opportunity to learn music; for the sisters, an opportunity to earn money. As early as April 1871, advertisements appeared in the local

newspaper, advertising the availability of the sisters to teach music on either the piano or the "cabinet organ."<sup>45</sup> Through teaching music, the sisters were able to supplement their meager earnings that they received as schoolteachers.

As Mt. Gallitzin was a boarding school, outdoor recreation factored into the daily lives of the boys. With its location in a small town in the mountains, the sisters frequently took the boys out in the fresh air. Adjusting to his new life, Willie realized that his clothing was not appropriate for playing in the outdoors. Less than two months into his first term, he asked his stepmother to provide him with "two coarse pairs of pants as the ones I am wearing are entirely too fine to run around in."<sup>46</sup>



**Entry for Willie Schmidt in Mt. Gallitzin Register**

Source: Sisters of St. Joseph of Baden Archives

According to Willie, the Mt. Gallitzin boys had periods of merriment: “We have lots of fun during play hours playing all sorts of games. We play ball nearly every day.”<sup>47</sup> Taking advantage of nearby woods, the boys found themselves “playing deer hunting, Indian,”<sup>48</sup> and leapfrog.<sup>49</sup> Additionally, the sisters often took them for walks, even taking them to a pond to fish, where Willie “had a delightful time and caught quite a number.”<sup>50</sup> In the winter, sled riding was a major activity for the boys, so much so that Willie’s parents sent him money with which to purchase his own sled.<sup>51</sup>

Holidays served as a great diversion for the boys. Willie’s description of his first Halloween at Mt. Gallitzin included visitors bearing gifts for deserving boys, punishment for undeserving boys:

Halloween we had a delightful time; two old Negroes Adam and Even [*sic*] came to see us each carrying a basket of nuts to distribute among the good boys and an old stick to whip the lazy boys – who had been dilatory in getting their lessons. I thought I would never stop laughing. A great many of the boys received boxes containing nuts, candy, cakes, etc. We had quite a feast. I am well and as happy as a bird.<sup>52</sup>

While Halloween was an unofficial holiday, Thanksgiving was nationally recognized, having been established by President Abraham Lincoln twenty years earlier. For his first Thanksgiving at Mt. Gallitzin, Willie’s enthusiasm focused on the food: “Tomorrow will be Thanksgiving. We are all going to have a jolly time hurrah! for mince pie and turkey.”<sup>53</sup>

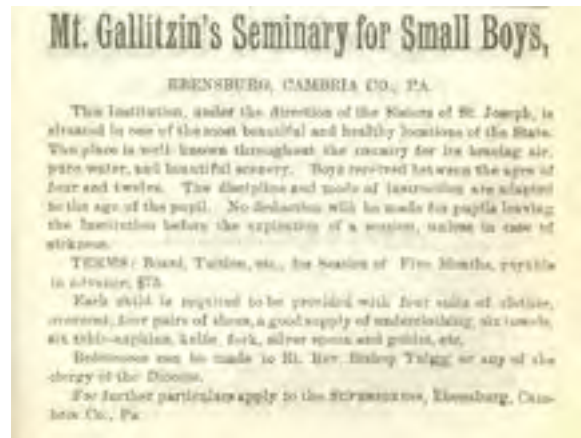
With the approach of the Christmas, Willie wrote home that some of the other boys would be staying at Mt. Gallitzin for the holiday:

I cannot realize Christmas is so near at hand. A great many boys are going to remain as Santa Claus pays a visit to Mt. Gallitzin every year.

Santa Claus come to me  
Bring me whatever you please  
Though but a little the gift may be  
And no one shall call me a tease.<sup>54</sup>

In a later letter, Willie inquired as to where he would be for Christmas: “My dear Mamma... Please write to me and tell me what I will do, stay here or come home for Christmas?”<sup>55</sup> In the end, he went home for the Christmas break and returned by train in mid-January.<sup>56</sup>

Within Willie’s letters, he referenced two other holidays that had been recently established: George Washington’s birthday (President’s Day) and Decoration Day (Memorial



### Advertisement for Mt. Gallitzin in the Catholic Directory

Source: *Sadliers' Catholic Directory, Almanac and Ordo* (New York: D&J Sadlier & Co., 1883), 27

Day). In 1879, Congress recognized Washington’s February 22 birthday as a legal holiday, and for Willie in 1883, it was a day off for the boys: “Yesterday being a national holiday we were allowed to dispense with studies so you may rest assured we enjoyed ourselves.”<sup>58</sup>

Decoration Day was tied to the Civil War. In the aftermath of that war, General John A. Logan, commander-in-chief for the Grand Army of the Republic (GAR), issued a proclamation in 1868 for the observation of Decoration Day annually. By 1869, the town of Ebensburg was celebrating this holiday and recognized it annually afterwards.<sup>59</sup> For Decoration Day in 1884, the sisters took the boys to Gallitzin where they played a baseball game; Willie wrote that his team won and “were full of joy” while the other boys “took it hard.” In his account, Willie recorded the score as “45-16,” while the *Altoona Times* reported a score of 16-14; no matter what the true score was, both accounts gave the win to Ebensburg.<sup>60</sup>

Part of Willie’s enjoyment of his recreation was spending time with the other boys: “We have a dear little play house which we play in during the day, and at night we amuse ourselves playing games and reading story books.”<sup>61</sup> According to a visitor in 1884, the boys thrived at the school:

Any one of them might be taken by any artist as a model for a picture of *health*, and the manly way in which they greet a visitor to their schoolroom, as well as the bright answers ... they give goes to prove that in their case the mind is as well cared for as the body.<sup>62</sup>

For the boys, friendship among their peers was a large part of the school experience.<sup>63</sup> From the very beginning, Willie

became fast friends with Alexis “Duke” Phelan: “Duke Phelan and I are great friends; he is [a] dear little boy.”<sup>64</sup> The son of a Pittsburgh merchant,<sup>65</sup> Duke was eight years old when he arrived from Pittsburgh in October 1881, so 1883 marked his third year at the school. Willie was fortunate to find such a friend who would be able to help him to adjust.<sup>66</sup>

Another schoolmate was Gilbert Fetterman, the son of a lawyer. He was from Allegheny City and he arrived soon after his father’s June 1883 death. That October, Willie looked forward to Gilbert’s birthday: “We are going to have a jolly time tomorrow. It will be Gilbert Fetterman’s birthday. His mamma sent a treat for all the boys.”<sup>67</sup> Gilbert was not the only boy without one of his parents. Soon after Willie’s arrival, he wrote to his family: “We have another new boy a dear little fellow only SIX YEARS OLD. His mamma is dead.”<sup>68</sup> Among the other schoolmates mentioned were Thomas Walsh, age 6, and Stephen Walsh, age 4, who were nephews of Father M. Powers of the Immaculate Conception Church in Lockhaven, Pennsylvania.

The boys shared with each other the joys of their families. Upon receiving news of the birth of his baby brother, Willie wrote home of the excitement of the school:

How delighted little Willie is to think he has really a little baby brother; please treat him kindly and do not send him away. My little companions appeared as delighted at the good news as myself and gave three cheers for the little jumbo as you called him.<sup>69</sup>

While Willie was generally happy about his life at Mt. Gallitzin, he naturally had his moments of longing for home. During the winter months, after two weeks of bad weather, he wrote about how he looked forward to summer at home: “hurrah just to think nothing to do but play and romp around for two long months.”<sup>70</sup> At the same time, he wanted to share his life at Mt. Gallitzin with his family, asking his sister to “Please coax Mamma to bring you up to see me when she is coming.”<sup>71</sup>

### Life with the Sisters

When Willie returned to Mt. Gallitzin after his first

Christmas break, he rode the train to Cresson and was met there by “Mother M. Joseph, Sister Mary Frances and all the boys. They were delighted to see me.”<sup>72</sup> References to the Sisters of St. Joseph are scattered throughout Willie’s letters.

An early account of Willie’s touched on the sisters’ work on imparting manners and academics to the boys: “I like it here very much [.] We are taught to be nice, kind little boys and to act like little gentlemen. Sister Mary Thomas teaches us[.] She is very strict. We must know our lessons.”<sup>73</sup> Soon after, Willie placed a request to his stepmother from that “strict” sister: “Mamma please send me my picture to give to Sister Mary Thomas.”<sup>74</sup> After the Christmas break, Willie brought the wished-for photo back with him: “The sisters were pleased to have my picture.”<sup>75</sup>

The sisters’ sense of humor comes through in his letter when the topic of a name for Willie’s new baby brother came up: “So you are at a loss what to call him. Mother Joseph said to call him Joseph and Sister Mary Thomas would like him called Thomas after St. Thomas of Aquinas.”<sup>76</sup> And the warmth of the sisters is evident in the celebration for Willie’s first birthday celebrated at Mt. Gallitzin, about which he excitedly wrote:

School was dismissed at two o’clock and then hurrah! For Willie Schmidt’s tenth birthday, oh what a pleasant time we had. Sister Magdalen made me a nice cake in the shape of a man. The boys laughed heartily at dinner when they beheld him standing near my plate with a piece of paper in his hand these words written: (Three cheers and hurrah for Willie Schmidt’s birthday) oh what a racket the boys did make.<sup>77</sup>

The names of Sisters Mary Thomas McDonald and Magdalen Alexander, along with Mother Joseph Burke, Sisters Mary Dunlevy and Mary Frances Pearl, crop up in Willie’s letters over his first year. These five represent different aspects of those early years of the Ebensburg community.<sup>78</sup>

“Every week we go out walking with Sister [Mary Thomas] and have a very pleasant time,” wrote Willie to his parents.<sup>79</sup> The 26-year-old Sister Mary Thomas, whose birth name was Charlotte McDonald, was a sister who had come from



**Sisters Magdalen and Mary Frances would have worn a habit like the one worn by Sister Zita Wolfe, who entered as a lay sister in 1874.**

Source: Sisters of St. Joseph of Baden Archives





**Mother Joseph Burke, the Mother Superior during Willie's years at Mt. Gallitzin**

Source: Sisters of St. Joseph of Baden Archives

Brooklyn and entered in 1881. On August 16, 1883, only a month before Willie's arrival, Sister Mary Thomas had just professed her final vows and had the least seniority of the sisters he named. While Sister Mary Thomas was a sister during Willie's years, she ended up leaving the Sisters of St. Joseph in Ebensburg at an unrecorded date.

Two of the other sisters mentioned were 25-year-old Sister Magdalen and

41-year-old Sister Mary Frances, who had the distinction of being lay sisters. The practice of having a tiered system within a religious congregation stemmed from Europe. In this system, the choir sisters handled teaching and administration and the lay sisters carried out domestic duties. Dating to the Middle Ages, the work of the lay sisters within the household made it possible for the choir sisters to be free to pray the Office and other prayers. Within this European tiered system, the lay sisters were not equal members to the choir members.<sup>80</sup>

With the initial foundation being in France, the Sisters of St. Joseph also had lay sisters. In Ebensburg as in other foundations such as in Flushing, the lay sisters wore different habits and had no voting rights. In 1898, the sisters in Ebensburg voted to end the use of a different habit as well as accord the lay sisters with their rank but it was not until over twenty years later that the distinction fully ended when the congregation voted to provide full status to the lay sisters by enabling them to vote.<sup>81</sup>

When Sister Mary Frances entered the congregation in 1876 at the age of 34, she was not only entering religious life at an older age but also unique in that she was a widow. Born in Ireland, Sadie Halligan had married John Pearl and had become the stepmother to his son from a previous marriage. After becoming a widow, Sadie entered the Sisters of St. Joseph as a lay sister, taking the name Sister Mary Frances, and she was permitted to bring her stepson to be raised at Mt. Gallitzin.<sup>82</sup>

There were two other sisters who figured in Willie's accounts: 38 year-old Mother Joseph Burke and 29-year-old Sister (later Mother) Mary Dunlevy. Both of these women became part of the administrative history of the

congregation. During Mt. Gallitzin's first school year when young Maggie Burke was first teaching alongside Mother Austin, she could not have envisioned that she would be the first elected Mother Superior, succeeding Mother Hortense when she returned to Flushing in 1880. Mother Joseph was the first to be elected Mother Superior and she served a total of 12 years (1880-1889; 1898-1901).

Catherine Dunlevy, a native of Pottsville, Pennsylvania, was orphaned at a young age, and then raised by the Philadelphia Sisters of St. Joseph in their orphanage. While she was from Philadelphia, she entered the Ebensburg congregation, receiving the habit and the name Sister Mary in 1873, and pronouncing her final vows in 1875. In 1889, at the age of 34, she would have the distinction of being the youngest elected superior and, in the end, she also served the most years of all of the congregation's leaders – a total of 19 (1889-1898, 1904-1910, 1916-1922). Thus, the women who cared for and taught Willie represented lay sisters, sisters who left the community, and sisters who were leaders.

Along with the focus on academics and conduct, the sisters also ensured that the Catholic religion was part of a boy's life at Mt. Gallitzin. As recorded by Willie, daily morning Mass in the "Sisters' Chapel" was part of a normal day for both the sisters and the boys.<sup>83</sup> Another normal activity was confession. For Willie, his first confession took place a little over a month after he arrived at Mt. Gallitzin. He relayed the event to his family: "Today I'm going to make my first confession. I hope it will be a good one as I am going to try very hard to be a better boy."<sup>84</sup> For his subsequent confessions, he would assure his family that he "did not forget to pray for you all."<sup>85</sup> He often thought of his family, sending an *Agnus Dei* to two of his siblings, including one "sealed with a



**Sister Mary Dunlevy was one of the sisters mentioned by Willie. In 1889, she became the youngest elected Mother Superior.**

Source: Sisters of St. Joseph of Baden Archives



**Willie Schmidt as a young man**

Source: General Joshua L. Chamberlain, LL.D., general editor,  
*University and Their Sons*, Vol. 5, 32

kiss” to his new little baby brother to “welcome [the] little stranger.”<sup>86</sup>

While at Mt. Gallitzin, Willie not only went to his first confession but also received his first Communion and became an altar server. When he served his first Mass, Willie related his nervousness when he wrote, “To-morrow [sic] I am going to serve at Mass for the first time. Hope I will not make any mistakes.”<sup>87</sup> A month later, he was a little more confident in his serving abilities: “Dear Mamma, I did not forget to pray for you all while I was serving at Mass. Sister said I did very nicely.”<sup>88</sup>

Devotional events and feast days were also a part of life at Mt. Gallitzin. Along with the other boys, Willie had his throat blessed on the Feast of St. Blaise.<sup>89</sup> He noted Mass on Ash Wednesday and the plan to have Stations of the Cross every Friday during Lent. Taking the Lenten season seriously, he wrote: “I am going to try to be a very good boy during this holy season.

[I] will not forget to pray for you all.”<sup>90</sup>

In the middle of March and the days leading up to Easter, the sisters held Forty Hours Devotion in their chapel and the boys took part. For forty hours, starting Wednesday, March 12, 1884, continuous prayer took place before the Blessed Sacrament in solemn exposition. Mt. Gallitzin was part of a chain of churches where Forty Hours Devotion was scheduled, keeping the devotion continuous within the diocese.<sup>91</sup> When the devotion was ended, Willie wrote home: “Today the forty hours devotion closed. Oh! How I wish you could have seen our chapel; the Altar looked very beautiful with its choice flowers and its lighted tapers.”<sup>92</sup> During Willie’s time at Mt. Gallitzin, the sisters held another Forty Hours Devotion on March 17, 1886 and so he experienced it more than once.<sup>93</sup>

For the Sisters of St. Joseph, the March 19 Feast of St. Joseph was a day of celebration for the congregation as it is the feast day for their patron saint. For Willie’s first St. Joseph Day, he wrote of the holiday atmosphere: “Wednesday was St. Joseph’s Day. We had no school. I wish you were here to see how we boys enjoyed ourselves that evening. We laughed, danced, and romped about until we were tired out.”<sup>94</sup>

St. Joseph’s Day celebration dominated Willie’s last extant letter, which was written in March 1886. This St. Joseph’s Day came on the heels of a Forty Hours Devotion. Willie wrote:

Mt. Gallitzin Sem.  
Ebensburg, Pa.  
Mar. 20th 1886

My Dear Papa + Mamma

I received the tops on Tuesday, the letter on Thursday and the flowers arrived on Thursday evening [w]hich I return many thanks for the tops and was very glad to hear from you and the flowers were just beautiful[.] The altar was decorated with flowers from the top of the Tabernacle down to the floor, it was magnificent. All the Sisters from Hollidaysburg were up and all the Sisters from Gallitzin were up. There were twelve sisters up altogether and there were a great many people from this town who came to attend to the Forty Hours.

We gave Mother Joseph a grand surprise on Saint Joseph Day. We had some very nice plays[.] you ought to have been here. We had two Platforms fixed so as to form a stage[.] we then rang the bell to call the sisters into the school room the stage was fixed very



**In December 1901, the Sisters of St. Joseph relocated their motherhouse and school to this newly constructed building in Baden.**

Source: Sisters of St. Joseph of Baden Archives

nice. We had three plays which took very well. We had been practicing in secret.

The first play was a scene in a Backwoods School....  
The second play was Advertising for a Husband....  
And the third was Recess.... I forgot to tell you that it was opened by an address made by Walter Hallahan and there was a Jig danced by Joe Sauers and Willie O'Dea played Tamobourine [*sic*].<sup>95</sup>

My Dear Papa and Mamma as I am getting tired I guess I will have to close with love and kisses to all

I remain  
Your fond son  
Willie

P.S. Please send me a good lively ball and bat soon.<sup>96</sup>

And so ended the window that Willie Schmidt's letters offer on these early years of Mt. Gallitzin Seminary.

#### **After 1886**

After completing his final term at Mt. Gallitzin, Willie returned home and continued on the path that had started at Mt. Gallitzin. The *Pittsburgh Catholic* provided a perspective of Mt. Gallitzin students, one that Willie modeled in his post-Mt. Gallitzin years:

They can hardly fail to be good boys, and grow up good men, who, showing themselves faithful children of the Church, and worthy citizens of the Republic, will always be living witnesses of the excellence of Catholic education.<sup>97</sup>

The household to which he returned had naturally changed. During the years he was at school, his stepmother had given birth to another baby, Helen, in 1885. By the end of the century, Willie's parents had given him five more siblings; sadly, his baby brother Harold died in 1889.<sup>98</sup>

The home that he had left in 1883 had been on Penn Avenue; the home to which he returned in 1886 was a mansion named *Sans Souci* on Centre Avenue in Shadyside.<sup>99</sup>



Continuing his studies, Willie attended the recently established Shady Side Academy, which at the time was located on Ellsworth Avenue, only a few blocks from his family's home.<sup>100</sup> After Shady Side Academy, he spent a year at Hopkins Grammar School in New Haven, Connecticut, most likely in order to prepare for his entrance exam to Yale. While there, one of his activities was the HGS Battalion, which was the school's military drill team.<sup>101</sup> In 1893, he entered Yale University as part of the class of 1897, but during his junior year, he became ill with tuberculosis and left university. After returning home, he became a director in his father's company. With the onset of the Spanish-American War in 1898, Willie joined Battery B Pennsylvania Light Artillery, serving as a corporal with the First Army Corps during the Puerto Rico campaign.<sup>102</sup>

After his stint in the military, Willie once again returned home to work as a director for the G.W. Schmidt Company, living at the family home on Center Avenue and attending Sacred Heart Church down the street.<sup>103</sup> By 1904, Willie had contracted tuberculosis again. Following the prescribed treatment of the time of living in a warmer climate with fresh air, Willie spent time away from home – in New Mexico, South Carolina, and North Carolina<sup>104</sup> – but in the end, he lost the battle. At 2:00 a.m. on Saturday, April 1, 1905, George William Schmidt, Jr., age 31 years, 1 month, and 24 days died at the Blue Ridge Inn in Hendersonville,



**Willie is buried at St. Mary's Cemetery in the Lawrenceville section of Pittsburgh**

Source: Kathleen Washy

North Carolina.<sup>105</sup> The funeral took place at his family's Pittsburgh residence on Center Avenue and he was buried in St. Mary's Cemetery, near his mother.<sup>106</sup>

As for the Sisters of St. Joseph and Mt. Gallitzin, by the end of the nineteenth century there were changes on the horizon. Running out of room yet again, the sisters replaced their 1871 frame building with a four-story brick structure in 1888.<sup>107</sup> By 1894, the name of Mt. Gallitzin had changed from Seminary to Academy and, that same year,

the sisters, led by Mother Mary Dunlevy, made the decision to relocate their expanding school and motherhouse closer to Pittsburgh. They purchased property in Crafton but soon sold it, as then-Father Regis Canevin (later bishop) advised the sisters to do so as a water conveyance structure had been installed adjacent to the property.

In 1898, the sisters, now led by Mother Joseph Burke, purchased property near the town of Baden. This location met their requirements as it was close to a railroad line and to Pittsburgh. The new academy and motherhouse were soon constructed on this property along the Ohio River. The sisters moved in December 1901 and Mt. Gallitzin Academy convened there after the winter recess in January 1902. While in Ebensburg, they had a small pasture and garden; in Baden, the sisters had a full-size farm to sustain the motherhouse and the school. At the time of Willie's death in 1905, the congregation numbered over 150 and were missioned at 18 parishes as well as at a hospital that they had established in 1904.

The years that Willie's life intersected with the Sisters of St. Joseph were ones of learning, sharing, and experiencing life at Mt. Gallitzin. Those years were preserved by his family, passed down to his niece, Sylvia Francis, who shared this rich legacy with the Sisters of St. Joseph of today.

#### Endnotes:

<sup>1</sup> *Cambria Freeman*, July 18, 1873.

<sup>2</sup> Willie Schmidt to G.W. and Ellen Schmidt, September 21, 1883, Transcripts from the Private Collection of Sylvia Francis (PCSF). Willie Schmidt varied as to who he addressed his correspondence: while his parents were constant, he frequently included his sisters Mary, Edith, and his brother Harold, who Willie initially called "little baby brother without a name." For simplification, hereafter, all references to these letters will be listed as Willie Schmidt.

<sup>3</sup> "G.W. Schmidt – Nos. 95 and 97 Fifth Avenue, Pittsburgh," *Pittsburgh and Allegheny Illustrated Review: Historical, Biographical and Commercial*, (J.M. Elstner & Co. Publisher, Pittsburgh, 1889). GEO. W. SCHMIDT CO., Pittsburgh, PA. (1870-1918), accessed September 26, 2019, [http://www.pre-pro.com/midacore/view\\_vendor.php?vid=PIT3075](http://www.pre-pro.com/midacore/view_vendor.php?vid=PIT3075).

<sup>4</sup> Mary Lavinia Schmidt buried on July 23, 1878 in St. Mary's Cemetery in Pittsburgh's Lawrenceville section. "Life and Letters of G.W. Schmidt (notes)," PCSF.

<sup>5</sup> Sylvia Francis, in discussion with author, August 26, 2019: According to family oral history, Willie had a tantrum in front of a downtown music store that was embarrassing enough to establish the reputation that he had been spoiled.

<sup>6</sup> "Select High School," *Cambria Freeman*, August 20, 1868, 3. "Ebensburg Female Seminary," *Cambria Freeman*, January 28, 1869, 3. "Our Common Schools," *Cambria Freeman*, July 29, 1869. Reverend B. M. Kerr is listed as a Presbyterian minister in "The Memorial Ceremonies," *Cambria Freeman*, June 3, 1869 and Rev. Francis J. Collier, *Chartiers Church and Its Ministers. An Historical Address* (Philadelphia: McLaughlin Brothers, Book and Job Printers, 1875), 43, 45.

<sup>7</sup> "The New School," *Cambria Freeman*, April 8, 1869.

<sup>8</sup> Bishop of Brooklyn, Bishops Loughlin and McDonnell, Correspondence, Sisters of St. Joseph, Box 1, Sister Mary Hortense Tello to Bishop John Loughlin, September 26, 1869. Roman Catholic Diocese of Brooklyn, Diocesan Archives. John Loughlin Papers, Diocese of Brooklyn Archives.

- <sup>9</sup> Ibid.
- <sup>10</sup> *Pittsburgh Gazette*, quoted in *Cambria Freeman*, October 7, 1869.
- <sup>11</sup> "The Catholics," *Cambria Freeman*, August 26, 1869, 3.
- <sup>12</sup> "Mt. Gallitzin Seminary," *Pittsburgh Catholic*, July 27, 1872, 4.
- <sup>13</sup> *Cambria Freeman*, September 6, 1869.
- <sup>14</sup> *Cambria Freeman*, October 7, 1869; July 1, 1871; July 13, 1871; June 29, 1872; June 11, 1875. Boys and girls mentioned in *Cambria* July 2, 1875 and *Cambria Freeman*, May 31, 1878. Willie Schmidt, March 14, 1886, PCSF. In the 1884 Catholic directory, the entry for Holy Name in Ebensburg was "Mt. Gallitzin, attended from Holy Name," *Sadliers' Catholic Directory Almanac and Ordo for the Year of Our Lord 1884; with Reports of the Dioceses in the United States, Canada, Ireland, and Scotland* (New York: D. & J. Sadlier & Co., 1884), 403.
- <sup>15</sup> The 1870 federal census documents a 30-year-old Irish servant, Elizabeth Farrem, residing at Mt. Gallitzin. There also exists archival documentation that a woman arrived in Ebensburg from Brooklyn in 1869. Within a letter dated August 29, 1870, written by Mother de Chantal Keating, then-Mother Superior of the Sisters of St. Joseph of Wheeling, to Brooklyn's Bishop John Loughlin, this woman is listed as Lizzie Farrell. Mother de Chantal details Lizzie's history, starting with her arrival in Ebensburg from Brooklyn in 1869, reception in March 1870, and departure for Wheeling in August 1870. Within the register of the Sisters of St. Joseph of Wheeling, there is an entry for a Sister Mary Jerome, who was a lay sister with no recorded baptismal name, who had received the habit in Ebensburg on January 12, 1870; transferred to Wheeling August 27, 1870; and left the community in January 1874.

See: 1) United States Federal Census, Year: 1870; Census Place: Ebensburg, Cambria, Pennsylvania; Page: 62B. 2) Bishop of Brooklyn, Bishops Loughlin and McDonnell, Correspondence, Sisters of St. Joseph, Box 1, Mother de Chantal Keating to Bishop John Loughlin, August 29, 1870. Roman Catholic Diocese of Brooklyn, Diocesan Archives. 3) Entry 43, Register, Sisters of St. Joseph of Wheeling Archives. 4) 1869-1892 Congregational Register, Sisters of St. Joseph of Baden Archives (CSJ Baden Archives).
- <sup>16</sup> From 1869 to 1902, from time of entering to final vows was two years. After 1902, the number of years increased initially to six. Congregational Register 1869-1892, CSJ Baden Archives.
- <sup>17</sup> "New York, New York City Municipal Deaths, 1795-1949," database, FamilySearch (<https://familysearch.org/ark:/61903/1:1:2W6S-7P6:10 February 2018>), Kate Leary Or Leavy, 05 Jan 1892; citing Death, Manhattan, New York, New York, United States, New York Municipal Archives, New York; FHL microfilm 1,322,832. Angelica Bullock, Sisters of Charity Archives, email message to author, September 25, 2019: Sister Joseph Maria (Catharine) Leavy, born 1845, entered 6/1871, professed 8/1873, death 1/5/1892.
- <sup>18</sup> Mary McGlone, CSJ, *Anything of Which a Woman Is Capable* (Bookbaby: U.S. Federation of the Sisters of St. Joseph, 2017): 280-283. Bishop of Brooklyn, Bishops Loughlin and McDonnell, Correspondence, Sisters of St. Joseph, Box 1, Bishop Michael Domenec to "Sister", January 13, 1871. Roman Catholic Diocese of Brooklyn, Diocesan Archives.
- <sup>19</sup> Bishop of Brooklyn, Bishops Loughlin and McDonnell, Correspondence, Sisters of St. Joseph, Box 1, Bishop Michael Domenec to "Sister", January 13, 1871. Roman Catholic Diocese of Brooklyn, Diocesan Archives.
- <sup>20</sup> "Sisters of St. Joseph," *Cambria Freeman*, April 1, 1871.
- <sup>21</sup> Ibid.
- <sup>22</sup> Ibid.
- <sup>23</sup> Ibid.
- <sup>24</sup> "Mt. Gallitzin Seminary," reprinted from *The Tablet* in *Cambria Freeman*, July 27, 1872, 3.
- <sup>25</sup> *Pittsburgh Catholic* Correspondent, "Mount Gallitzin Seminary," *Cambria Freeman*, Aug 3, 1871.
- <sup>26</sup> "Mr. Editor," *Pittsburgh Catholic*, November 18, 1871, 5. *Cambria Freeman*, May 4, 1888.
- <sup>27</sup> On August 6, 1872, Aline Maguire conveyed a parcel of ground by deed to Mother Mary Hortense Tello that consisted of a little more than the Northern half of lots Nos. 5, 6, 7 and 8 on Horner Street. Prior to the sisters arrival in 1869, there is a record of Father Christy paying R.L. Johnston (brother-in-law of Aline Maguire) an amount of \$500 for property but there is no indication of a deed transferal. Property Records and Financial Journal, CSJ Baden Archives.
- <sup>28</sup> Financial Journal, October 1873, "Last payment on Property" to Aline Maguire, CSJ Baden Archives.
- <sup>29</sup> Financial Journal, Recapitulation 1873, August 1874, CSJ Baden Archives.
- <sup>30</sup> *Cambria Freeman*, September 18, 1874; *Cambria Freeman*, May 28, 1875; *Cambria Freeman*, June 4, 1875.
- <sup>31</sup> "Boarding School for Young Ladies," *Cambria Freeman*, September 1, 1876.
- <sup>32</sup> Father Christy's five-year-old nephew, Walter, became a boarder at Mt. Gallitzin in June 1871. In March 1871, Father Christy and his brother, Andrew, took Walter to visit family (primarily grandmother and aunt) in Loreto. Walter became sick on March 18 and was dead two days later. Mt. Gallitzin Seminary First Register, CSJ Baden Archives. Father Christy retired to Columbus because of the relationship between his Civil War General William Rosencrans and Bishop Sylvester Rosencrans.
- <sup>33</sup> "An Important Decision Respecting the Public Schools," *Pittsburgh Catholic*, February 23, 1884, 1.
- <sup>34</sup> *Cambria Freeman*, July 5, 1878. Property Records & Historical Information, CSJ Baden Archives.
- <sup>35</sup> The sisters purchased another piece of property that was adjacent to the cemetery in 1882. Property Records, CSJ Baden Archives.
- <sup>36</sup> *Cambria Freeman*, May 4, 1872.
- <sup>37</sup> "The Gallows: Execution of Mich'l Moore," *Cambria Freeman*, November 29, 1872. "Michael Murray to Hang To-day," *Altoona Times*, September 23, 1884, 4.
- <sup>38</sup> "Gallitzin Gleanings," *Cambria Freeman*, August 28, 1884, 4.
- <sup>39</sup> Willie Schmidt, September 21, 1883, PCSF.
- <sup>40</sup> Ibid: "Our school room is fitted up nicely, we have new desks with seats attached." Willie Schmidt, October 27, 1883, PCSF.
- <sup>41</sup> Willie Schmidt, October 18, 1884. PCSF.
- <sup>42</sup> Willie Schmidt, March 21, 1884; Willie Schmidt, March 28, 1884 & April 24, 1884, PCSF.
- <sup>43</sup> Willie Schmidt, January 19, 1884; Willie Schmidt, February 1, 1884, PCSF.
- <sup>44</sup> Willie Schmidt, February 8, 1884, PCSF.
- <sup>45</sup> Example of advertisement, see *Cambria Freeman*, September 7, 1871.
- <sup>46</sup> Willie Schmidt, November 8, 1883, PCSF.
- <sup>47</sup> Willie Schmidt, June 7, 1884, PCSF.
- <sup>48</sup> Willie Schmidt, March 28, 1884, PCSF.
- <sup>49</sup> Willie Schmidt, October 12, 1883, PCSF.
- <sup>50</sup> Reference to two-mile walk: Willie Schmidt, June 7, 1884. Reference to fishing: Willie Schmidt, May 2, 1884, PCSF.
- <sup>51</sup> Willie Schmidt, November 20, 1883, PCSF.
- <sup>52</sup> Willie Schmidt, November 8, 1883, PCSF.
- <sup>53</sup> Willie Schmidt, November 29, 1883, PCSF.
- <sup>54</sup> Willie Schmidt, November 29, 1883, PCSF.
- <sup>55</sup> Willie Schmidt, December 13, 1884, PCSF.
- <sup>56</sup> Willie Schmidt, January 19, 1884, PCSF.
- <sup>57</sup> "George Washington's Birthday," accessed September 7, 2019, <https://www.archives.gov/legislative/features/washington>.
- <sup>58</sup> Willie Schmidt, February 23, 1884, PCSF.
- <sup>59</sup> "Our Weekly Digest," *Ebensburg Alleghenian*, May 27, 1869, 2.
- <sup>60</sup> Willie Schmidt, June 7, 1884, PCSF. "Ebensburg Etchings," *Altoona Times*, June 2, 1884, 1.

- <sup>61</sup> Willie Schmidt, November 8, 1883, PCSF.
- <sup>62</sup> Visitor, "Religious Reception and Profession, Ebensburg, Pa., Dec. 12, 1884," *Pittsburgh Catholic*, January 4, 1885, 4.5.
- <sup>63</sup> Along with his friends and the sisters, there was also a servant, the middle-aged, Irish-born Terence O'Laughlin, to whom Willie referenced in one of his letters: "Terry was more than grateful for the pipe and tobacco." By the 1900 census, 72-year-old Terence was listed as a gardener. Willie to home, January 19, 1884, PCSF. For a record of Terence: Federal Census, Year: 1880; Census Place: Ebensburg, Cambria, Pennsylvania; Page: 479C; Enumeration District: 209. Federal Census, Year: 1900; Census Place: Ebensburg, Cambria, Pennsylvania; Page: 13; Enumeration District: 0118.
- <sup>64</sup> Willie Schmidt, November 8, 1883, PCSF.
- <sup>65</sup> "James Phelan," *Pittsburgh Press*, June 13, 1904, 2.
- <sup>66</sup> Duke Phelan was one of the founders of the Mt. Gallitzin Alumni Association. See "Alumni Association," *Pittsburgh Weekly Gazette*, July 19, 1903, 6.
- <sup>67</sup> Willie Schmidt, October 19, 1883, PCSF.
- <sup>68</sup> Willie Schmidt, November 20, 1883, PCSF.
- <sup>69</sup> Willie Schmidt, November 8, 1883, PCSF. The "jumbo" nickname is in reference to Ringling Circus's elephant, Jumbo, Sylvia Francis in discussion with the author, August 26, 2019.
- <sup>70</sup> Willie Schmidt, February 16, 1884, PCSF.
- <sup>71</sup> Willie Schmidt, April 4, 1884, PCSF.
- <sup>72</sup> Willie Schmidt, January 19, 1884, PCSF.
- <sup>73</sup> Willie Schmidt, October 19, 1883, PCSF.
- <sup>74</sup> Willie Schmidt, November 8, 1883, PCSF.
- <sup>75</sup> Willie Schmidt, January 19, 1884, PCSF.
- <sup>76</sup> Willie Schmidt, November 20, 1883, PCSF.
- <sup>77</sup> Willie Schmidt, February 8, 1884, PCSF.
- <sup>78</sup> These were the sisters mentioned by Willie. Other sisters in Ebensburg would have been those who were in initial formation, ranging from those who had just entered to those who had just completed their novitiate. There were six women who professed final vows between 1883 and 1886 and another nine who were in various stages of initial formation when Willie left Mt. Gallitzin. Congregational Register, CSJ Baden Archives.
- <sup>79</sup> Willie Schmidt, October 19, 1883, PCSF.
- <sup>80</sup> Christine Trimmingham Jack, "The Lay Sister in Educational History and Memory," *History of Education*, May 2000 29(3).
- <sup>81</sup> Lay Sisters Historical Information, CSJ Baden Archives.
- <sup>82</sup> McCann Family History, Sister Martha McCann's file, CSJ Baden Archives.
- <sup>83</sup> Willie Schmidt, November 8, 1883, PCSF.
- <sup>84</sup> Willie Schmidt, October 27, 1883, PCSF.
- <sup>85</sup> Willie Schmidt, November 8, 1883; Willie Schmidt, February 23, 1884, PCSF.
- <sup>86</sup> Traditionally, the Agnus Dei is a wax disc embossed with the lamb bearing the cross. In August 1883, Agnus Dei "wax cakes" were blessed and consecrated by the pontifical sacristan, and "given to the faithful, and to the multitudes of devout pilgrims who come to Rome." See "The 'Agnus Dei,'" *Pittsburgh Catholic*, September 22, 1883, 1. Willie Schmidt, November 8, 1883, PCSF.
- <sup>87</sup> Willie Schmidt, January 19, 1884, PCSF.
- <sup>88</sup> Willie Schmidt, February 1, 1884, PCSF.
- <sup>89</sup> Ibid.
- <sup>90</sup> Willie Schmidt, February 29, 1884, PCSF.
- <sup>91</sup> The sisters held their first Forty Hours devotion in January 1879. Bishop of Brooklyn, Bishops Loughlin and McDonnell, Correspondence, Sisters of St. Joseph, Box 1, Sister Hortense Tello to Bishop John Loughlin, January 16, 1879. Roman Catholic Diocese of Brooklyn, Diocesan Archives. Willie Schmidt, March 7, 1884, PCSF. "Forty Hours," *Pittsburgh Catholic*, February 4, 1884, 4.
- <sup>92</sup> Willie Schmidt, March 14, 1884, PCSF.
- <sup>93</sup> "Forty Hours Devotion," *Pittsburgh Catholic*, February 20, 1886.
- <sup>94</sup> Willie Schmidt, March 21, 1884, PCSF.
- <sup>95</sup> In Willie's final letter, he lists the names of the students who were in each play. Of these, nine were listed in the Mt. Gallitzin Seminary Register, CSJ Baden Archives. The remaining sixteen names consisted of ten boys and six girls, who would have been day school students. Willie Schmidt, PCSF.
- <sup>96</sup> Willie Schmidt, March 20, 1886, PCSF.
- <sup>97</sup> "Religious Reception," *Pittsburgh Catholic*, January 4, 1885.
- <sup>98</sup> Cause of death for Harold Schmidt was listed as "Rheumatic Peri and Endo-carditis." Pennsylvania, Pittsburgh City Deaths, 1870-1905, database with images, *FamilySearch*, accessed October 14, 2019, <https://familysearch.org/ark:/61903/1:1:XZ7X-4BQ : 11 March 2018>), Harold Schmidt, 27 May 1889; citing v 54 p 353, Allegheny County Courthouse, Pittsburgh; FHL microfilm 505,843.
- <sup>99</sup> *Sans Souci* translates from French to "Without Worry." "Christening a Home...Some of the Sentimental and Romantic Names Borne by Residences in Pittsburg as Well as in Nearby Places...A Number of the Significant Titles," unsourced newspaper clipping, PCSF. In 1904, Shadyside Homeopathic Hospital purchased the property from E.J. (Ellen Josephine) Schmidt. "Homeopathic Hospital Site Is Decided Upon," *Pittsburgh Daily Post*, December 10, 1904, 2.
- <sup>100</sup> Shady Side Academy was established as a one-room brick schoolhouse on Aiken Avenue in 1883. In 1885, the Academy moved to a new two-story building on Ellsworth Avenue. In June 1889, his father, G.W. Schmidt, was "elected to membership in corporation after charter was granted." George P. Swetnam, *So Stand Throughout the Years: A History of Shady Side Academy 1883-1958* (Pittsburgh: Shady Side Academy, 1958), 6, 13, 193.
- <sup>101</sup> Willie was also listed as a member of the Eating Club and of the Athletic Association (n.b., he was not listed on any teams so he may have contributed dues). According to Hopkins Grammar School archivist Thom Peters, "The Head of School ('Rector') was named George Fox, and he oversaw a faculty of 5 other teachers. Curriculum included Latin, Greek, History, Mathematics, English, Elocution, and Music. It was not uncommon for students to do most of their schooling somewhere else and then complete a year at Hopkins to prepare for the entrance exam to Yale. Mr. Schmidt is NOT listed as a junior in the previous year's annual, so he may have only attended this one year. The school was located in New Haven at the intersection of York and High Streets. The building no longer stands and the site is now today's Yale Law School." Thom Peters, email message to author, October 15, 2019.
- <sup>102</sup> "Men of Battery B. Assignment of the Recruitment and Their Duties," *Pittsburgh Post-Gazette*, July 16, 1898, 7. General Joshua L. Chamberlain, LL.D., general editor, *University and Their Sons: History, Influence and Characteristics of American Universities with Biographical Sketches and Portraits of Alumni and Recipients of Honorary Degrees, Vol. 5* (Boston: R. Herndon Company, 1900), 31-32.
- <sup>103</sup> "George William Schmidt, Jr.," *Pittsburgh Press*, April 3, 1905, 5.
- <sup>104</sup> Timothy N. Osment, 'Sanitariums' Digital Heritage, August 30, 2010, accessed August 07, 2019, <https://digitalheritage.org/2010/08/sanitariums/>.
- <sup>105</sup> "The climate of Western North Carolina was claimed to be 'everything desired' for the treatment of tuberculosis," accessed September 26, 2019, <http://hendersonheritage.com/health-care-and-religion-1920-to-1930/>.
- <sup>106</sup> "Schmidt," *Pittsburgh Press*, April 3, 1905, 5.
- <sup>107</sup> "Mr. Editor," *Pittsburgh Catholic*, November 18, 1871, 5. *Cambria Freeman*, May 4, 1888.



# LEGACY OF FAITH: YOUR CATHOLIC FAMILY TREE

Blanche McGuire

Tracing family history is incredibly popular; record-breaking numbers of people worldwide now subscribe to genealogy sites and DNA testing. What many often overlook is a generational history of faith deeply embedded in their family trees. They diligently search church records for vital statistics but stop there. Yet, for so many of their ancestors, their Catholic Faith defined their lives and influenced their choices about where and how to live.

Building or adding your Catholic heritage to your family tree is not difficult. This article tells you where to look for evidence. Examples are from my family tree, which is largely centered in Cambria County, Pennsylvania, since that is my research focus. Many of my ancestors worshipped at St. Michael church in Loretto, a parish founded by Prince Gallitzin, and at St. Benedict in Carrolltown.

My family tree is fairly typical...no better nor worse than most...populated with saints, sinners and many in between. Catholicism deeply influenced its roots and, for many, continues to transform lives today.

## Family Stories

Always start your Catholic family tree with stories from living family members beginning with your oldest relatives. In my case, that would be my mother, Frances McCann McGuire (born in 1919); my own interviews with my paternal grandparents, Charles and Sue Conrad McGuire, in the 1970s; and experiences and discussions with other relatives.

Rosaries, scapulars, and religious artifacts such as statues or paintings can serve as a first discussion point for stories of faith. My mother has a tiny metal statue of the Sacred Heart in a metal container that was cherished by her Great Aunt Sarah from Ireland.

In the early 1920s, Mama remembers this aunt and her uncles going 'to the Box' for confession, bringing food to the Ebensburg orphanage run by the Sisters of St. Joseph and seeing nuns with veils flying, pushing their small charges on the swings. Mama's two sisters dressed her for her first Communion. Her mother was dead but her sisters, who later both became nuns, made sure she was ready for Jesus.<sup>1</sup>

On his knees, her father, John H. McCann (1879-1954) prayed for his sons in combat during World War II and rejoiced when they came safely home. And she recalled his incandescent joy years later on his deathbed. At the moment of death, she said "his eyes were like a thousand candles. I never would have wished him back."<sup>2</sup>

Mama was close to her maternal grandmother, Anna Schettig Snyder (1864-1950), who shared stories of her own with her. As a child, her grandmother recalled walking miles to Sunday Mass at St. Benedict in Carrolltown when snowy roads were impassable for horse and buggy.<sup>3</sup>

My paternal grandfather's story was more enterprising than holy. An altar boy at St Michael church in Loretto in the 1890s, Charlie McGuire (1888-1982) and a fellow altar server tripped carrying the Easter water from the rectory to the church. Divine inspiration struck and the basin was quickly refilled from a nearby horse trough. Still, this story told me that he was an altar boy.<sup>4</sup>

And, although I do not have his name, I will never forget a priest from Hollidaysburg who attended the wake of my paternal grandmother, Sue Conrad McGuire (1891-1976). "She sent me Mass stipends for years," he told me. "I had to meet the family she loved so much and prayed for always."<sup>5</sup>

## Diaries

Family diaries can beautifully illustrate how faith is a natural part of daily life. My great uncle, Ed McGuire (1875-1954), kept such a diary in 1900 when he was a young man in his mid-twenties living with his parents and siblings in Loretto. In January, he had worked for the Sisters of Mercy in nearby Cresson, then helped to build the latest church of St Michael in Loretto. Selected diary entries include:

- "Wednesday January 10th Rainy. Sleighing is gone – was at Father Kaylor's funeral at Loretto – mass was in the hall – 17 priests present."<sup>6</sup>
- "Sunday Feb 4th Rainy all day- went to 1st mass – got my throat blessed."<sup>7</sup>
- "Sat March 3rd Nice day – thawing – ...was at YMI [Young Men's Institute, a Catholic organization] meeting – 14 present."<sup>8</sup>
- "Sat March 17th 6 degrees below zero – crowd worked till dinner time – got too rough - I went to confession this afternoon – fine sleighing – 8" of snow."<sup>9</sup>
- "Thursday May 24th Ascension Thursday – cloudy day – stone masons worked – I put in day watching for groundhogs and crows."<sup>10</sup>
- "Sunday June 3rd Laying of the corner stone of St. Michael church Loretto – very pretty afternoon."<sup>11</sup>
- "Saturday August 11 Warm – raised the circle for the chapel arch and tore down scaffold – very dry weather – rained a small shower this morning – went to church."<sup>12</sup>
- "Sunday Aug 12 Went early this morning – large crowd there – forty hours started at last mass – lightning

struck Chas. Tomlinson barn – tore roof up some.”<sup>13</sup>

- “Tues Dec 25th Green XMas morning – got to snowing about 8 and got rough – went to late Church and vespers – Fr. [Ferdinand] Kittell had a bad cold – all at home for dinner.”<sup>14</sup>

### Family Names

Children’s names provide invaluable clues to religious affiliation and respect for clergy.

It is hard to miss the underlying Catholicism of children baptized: Pius, Linus, Clement, Cornelius, Ignatius, Aloysius, Regina, Philomena and Bernadette. Prince Gallitzin’s names of Demetrius and Augustine travel down many generations of my family and others from Cambria County. Not all recipients appreciated the dignity of these princely names, which were frequently abbreviated to Gus, D.A. and Met. Father Modestus Celestine, a Benedictine monk stationed in Carrolltown during the 1850s, had many namesakes. My mother’s grandfather was John Celestine (1856-1903).<sup>15</sup> My dad’s great uncle was Celestine Albert (1851-1917).<sup>16</sup>

My ancestress, Sarah Glass McGuire (1820-1906), and her husband, Michael Luke (1811-1852), named three of their four sons for priests once stationed at Loretto: Gibson Henry after Father Matthew Gibson,<sup>17</sup> John Hayden after Father Thomas Hayden<sup>18</sup> and the above cited Albert Celestine.

### Family Letters

Letters from family members can vividly portray their faith as evidenced by this letter from my grandmother’s great uncle, Peter Conrad (1817-1888), written to his brother, Thomas (1821-1880), on Sept 19, 1868 after Peter moved to Illinois.

If we could all live together again in visiting distance of each other, in some good country, and have Doctor Gallitzin to preach for us, we might enjoy many happy hours together. But as that good old Revd. Father once went before us into the Mountains to preach and prepare a place for his friends to gather around him and to be happy: So he has again gone before up into illimitable regions to await with anxious solicitude, our Coming; where we may remain in fraternal love forever. And visit each other freely, not by the tedious and dangerous way of steam boats & railroads but by a happy and swift transition on the Wings of Divine love.<sup>19</sup>

Peter’s brother, James, who is my ancestor, wrote the following to his son, Frank, in 1879 after Frank and his brother, Albert, moved to Kansas. “Mother [Susan Coons Conrad] was much pleased to hear of you having Church services and that Albert and his wife are making such good use of it.”<sup>20</sup>

### Photographs

Family photographs provide visual evidence of religious affiliation and practices; pictures of baptisms, first Communions, and marriages are found in almost every Catholic family.

Here are two photos from my Family Tree.

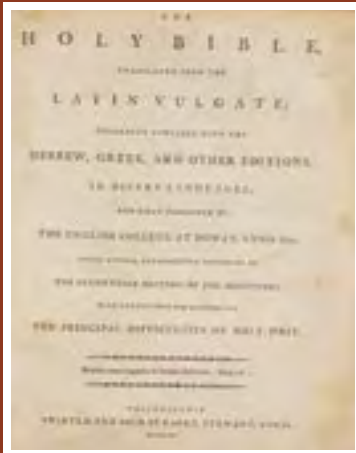
The first shows my Dad’s sister, Peg McGuire, and her husband, Bob Sutton, on their wedding day in 1945. The priest in the photo is Father James Quinn, who was stationed at St. Francis Xavier Church, Cresson.<sup>21</sup>



**Father James Quinn with Bob and Peggy Sutton on their wedding day, St. Francis Xavier Church, Cresson, PA, December 1, 1945**

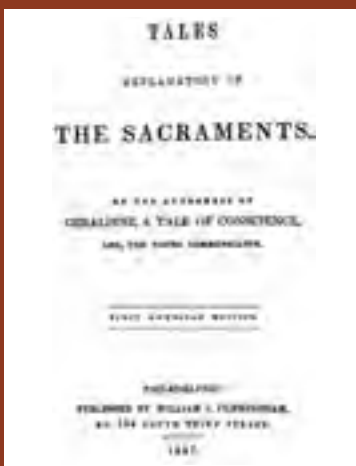
Source: Elizabeth Wallen

The second photograph is of my mother’s sister, Sister Mary John Blanche McCann, O.P.; this one is a bit less typical. My aunt was a cloistered Dominican nun sent to Kenya to help establish a monastery. The nuns had special permission to see Pope John Paul II on his African visit in 1980. Someone in the crowd pushed my aunt who fell to the ground. The Pope jumped out of his vehicle to help her up.<sup>22</sup>



Front page of the Carey Bible

Source: "Carey's Edition of the Catholic Douai Bible," Matthew Carey, accessed October 15, 2019, <http://www.mathewcarey.info/life-legacy/transition-to-publisher-and-democratic-republican-1789-1796/careys-edition-of-the-catholic-douai-bible/>



Title page of *Tales of the Sacraments*, book that was presented to Sarah Glass McGuire in 1857

Source: Blanche McGuire



Cover of *Christ in His Church*, book that author inherited from Sue Conrad McGuire in 1976

Source: Blanche McGuire



Author's aunt, Sister Mary John Blanche McCann, O.P., meeting Pope John Paul II in Kenya, May 1980

Source: Blanche McGuire

## Bibles & Religious Books

Your family may also have Bibles or other religious books around your home or in the care of another relative, historical society or online.

My early McGuire family once had a rare copy of the 1790 Carey Bible, the first Roman Catholic Bible printed in the United States. I saw it in the Prince Gallitzin Chapel House in Loretto in 1975.<sup>23</sup> While I have no idea how or when my family acquired the Bible, its presence in a pioneer household showed a deep commitment to the faith and connections to the infant Church in colonial Maryland and Pennsylvania.

Another religious book linked to my McGuire family is *Tales Explanatory of the Sacraments* published in 1847. Gifted to my widowed ancestress, Sarah Glass McGuire, in 1857 by her sister and brother-in-law, this book was presumably valued by both giver and recipient.<sup>24</sup>

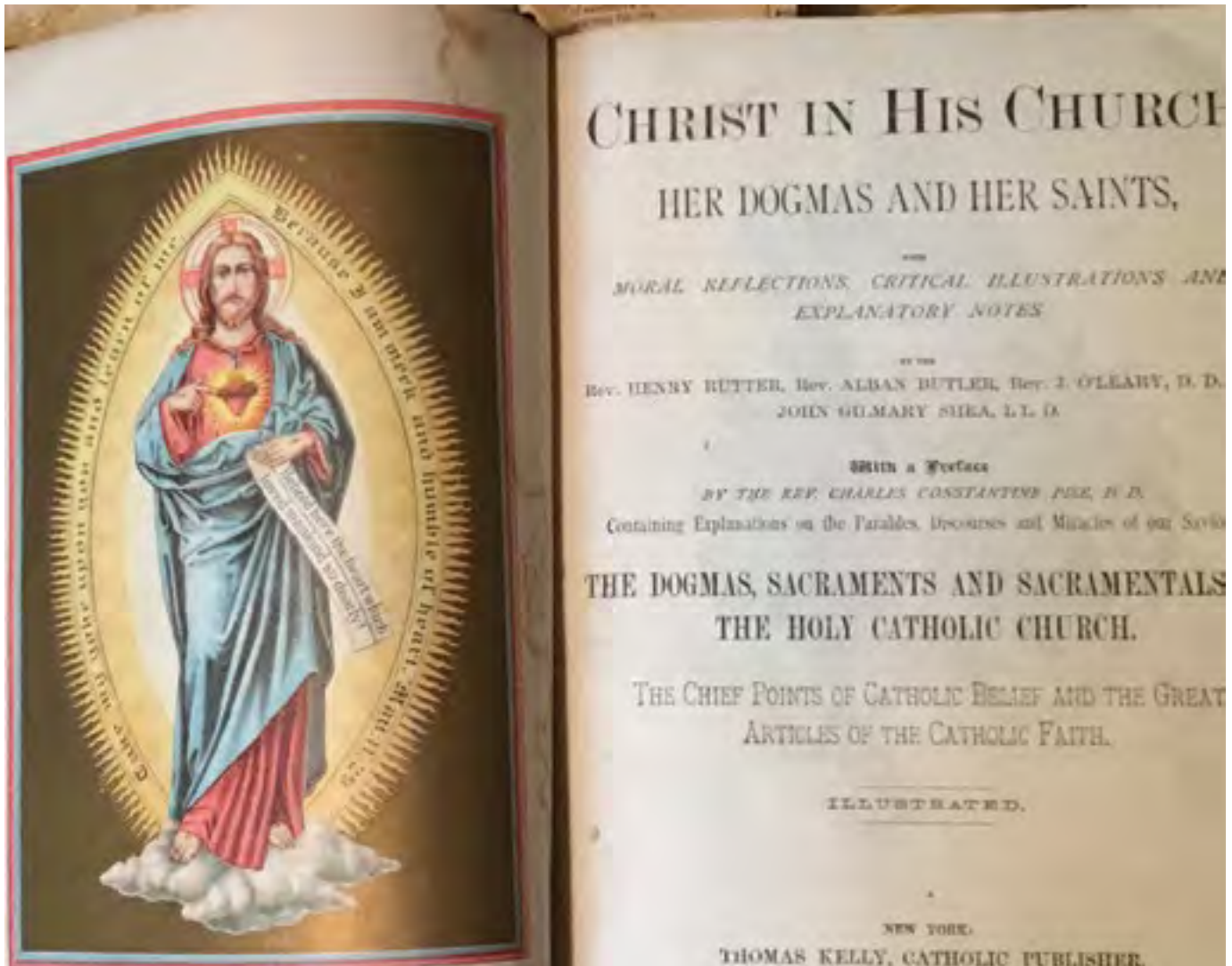
And *Christ in His Church: Her Dogmas and Her Saints*, a third book from my Conrad ancestors, belonged to my grandmother's parents, Simon and Catherine Burns Conrad. Published in the 1880s, this book documents family records, is well read and held together with large black tape. Presumably Simon and his daughter Sue (my grandmother) did the extensive reading; census records show that Catherine could not read.<sup>25</sup>

## Church Sacramental Records

These records tell many stories beyond the all-important names and dates recorded.

First, the presence of your ancestor in such records shows a commitment to Catholic sacraments. Adult baptisms are especially interesting since they identify an-





First pages of *Christ in His Church*, book that author inherited from Sue Conrad McGuire in 1976

Source: Blanche McGuire

cestors who made a conscious decision to join the Church. This was the case for two of my ancestors, Elizabeth Bard/Barth Luther (1770-1835) and her daughter-in-law, Rebecca Smith Luther (1795-1854).

Cambria County legend claimed that Elizabeth's husband, Conrad, who was a mercenary soldier from Germany and reported descendant of Martin Luther, was converted by Prince Gallitzin who often visited the Luther home.<sup>26</sup> The jury is still out on the Martin Luther connection which could not be through a legitimate line. And there are no church records showing that Conrad was ever baptized.

However, Prince Gallitzin **did** convert Elizabeth and baptized her children.<sup>27</sup> As sacramental records show, timing of these baptisms is interesting. Elizabeth's two young sons were baptized the month before she was. Her own baptism was "conditional" as she may have been previously baptized as a Lutheran. Baptismal record entries are as follows:

Luther, Joannes (Conradi/Elisabethae) b. 04-\_\_-1800 bp. 09-04-1808 gp. Henricus Losher/Anna Clara Losher

Luther, Wilhelmus (Conradi/Elisabethae) b. 08-13-1802 bp. 09-11-1808 gp. Emericus Bender/Catharina Blatt

Luther, Elisabeth (omitted/omitted) b. 05-07-1770 bp. 10-09-1808 gp. omitted/Catharina Marshall

Luther, Anna Maria (Joannis Conradi/Elisabethae) b. 04-11-1796 bp. 10-09-1808 gp. omitted/Elisabeth Keyler

Luther, Christianus (Conrad/Elisabethae) b. omitted bp. 04-16-1809 gp. Joannes Holland /omitted

Luther, Jacobus (Conrad/Elisabethae) b. omitted bp.

04-16-1809 gp. Joseph Doneckker/omitted

Rebecca (1795-1854) was the non-Catholic wife of Christian (Christianus/Christopher) above. She and Christian started their family in 1815 but her first three children were not baptized until 1820. Rebecca may have had initial concerns about Catholic baptisms. Many years later, in 1849, Rebecca herself was baptized by Father Peter Lemke as indicated by this record:

“LUTHER, Rebecca...wife of Christianus Luther...  
bp. 05-19-1849 in the monastery chapel of Carroll-  
town...<sup>28</sup>

Sacramental records may also indicate that an ancestor's home served as a Mass house, a frequent occurrence before churches were widespread. *The Goshenhoppen Registers*, the earliest surviving Catholic records in English in the United States, indicate that the home of one of my ancestors, Christian Henrich, was often used as a Mass House from the 1760s to 1780's. Here are some examples from the dozens of baptisms recorded at this location in Northampton (later Berks County), Pennsylvania:

Henrich, Christian, of Christian Henrich and his wife Magdalen, born June 11, 1768; baptized July 31st, in Christian Henrich's house, at Mons Acutus; sponsors Christian Henrich and his wife, the child's grandparents<sup>29</sup>

Stabler, Elizabeth, of Adam Stahler and his wife, Mary, born January 19, 1775, baptized March 19 at Christian Henrich's house at Asperum Collem; sponsors John Weibel and Margaret Henrich<sup>30</sup>

Keffer, Eva Rose, of Matthias Keffer and his wife M. Elizabeth, born August 10, 1785, baptized September 18, at Christian Henrich's house at Asper Collem; sponsors Michael Hartman and his wife, Margaret<sup>31</sup>

Catholics served by the priests from Goshenhoppen often followed a well-known Catholic “trail” that crossed colonial Pennsylvania in the eighteenth and nineteenth centuries. In my family, church sacramental records clearly trace a pattern of family migration from one Catholic settlement to another.

For example, my ancestor, John Coons (1766-1854), was born in Berks County (served by priests from Goshenhoppen), married in York County (now Adams) served by priests from the Jesuit parish of Conewago and finally buried in Cambria County in Prince Gallitzin's settlement of Loretto:

Kuhns, John, of William Kuhn and his wife, Eliza-

beth, born \_\_1766, ... sponsor John Kuhns”  
(Goshenhoppen Baptismal records)<sup>32</sup>

“Coons (Kuhn), John – Wolf, Christine 1797”  
(Conewago Marriage records)<sup>33</sup>

“Coons, John (m Christina) d. 04-20-1854” (Burial  
Inscriptions of St. Michael Cemetery, Loretto, PA,  
1850-1857)<sup>34</sup>

If you are fortunate, you may also be able to track religious records across countries. Sacramental records show my mother's family in County Armagh, North Ireland, Lanarkshire in Scotland where they moved during the Famine years, and finally Cambria County:

(October) 28th (1843) John McCann & Saragh McElhern Witnesses: John Savage & Jane Brennan. Marriage Place: Killeavy Lower, Ireland, Ireland. Parish Variants: Beesbrook, Besbrook. Diocese Armagh.<sup>35</sup>

Patrick McCann April 3, 1848 John McCann & Sara MacElheran. St. Margaret Parish, Airdrie. Lanarkshire, Scotland. Diocese Motherwell.<sup>36</sup> (This is my mother's grandfather.)

Sara McCann April 17, 1853. John McCann & Sara McIlheron. St. Margaret Parish, Airdrie. Lanarkshire, Scotland. Diocese Motherwell. (Sara McCann is the “Aunt Sarah” cited under Family Stories.)<sup>37</sup>

I, R. [Robert] Kiernan hereby certify that, on the 1<sup>st</sup> day of June 1905, at St. Aloysius Church Martin Havery and Sarah McCann were by me united in marriage....” (St. Aloysius Church, Summit, Pennsylvania, was Sarah's home parish.)<sup>38</sup>

## Church Histories

Parish histories can also provide snapshots of your ancestors' religious priorities and practices.

For my family, the *Souvenir of Loretto Centenary October 10, 1899* recaps information from Prince Gallitzin's records and other sources. Another source is a 1925 booklet, published by Rev. Modestus Wirtner O.S.B. entitled *The Benedictine Fathers in Cambria County*.

The *Souvenir Of Loretto Centenary* recounts the story of Prince Gallitzin's first visit in 1796 to Loretto, which at the time was called McGuire's Settlement. Few dispute that someone from McGuire's Settlement traveled 130 miles to Conewago to find a priest for a woman who was very ill and wished to be baptized. The *Souvenir* book states that Margaret O'Hara McGuire, wife of Luke McGuire, made

this journey.<sup>39</sup> Another source claims that Rachel McGuire traveled to Conewago.<sup>40</sup> The identity of the traveler may be questioned but there's no doubt about the deep faith and charity of one of my ancestors. Prior to the building of St. Michael church in 1799, priests said Mass in the home of Luke McGuire, who was the son of Rachel and husband of Margaret.<sup>41</sup>

References to church donations and sacraments are also addressed. Some examples of donations include:

- A 1794 contribution by my ancestress, Rachel McGuire, supported the Church in the early years of McGuire's Settlement (Allegheny) before the advent of Prince Gallitzin. "I received from Mrs. Rachel McGuire a dollar for her part of the sum that ought to be spent in buying a horse for the priest serving the parishes of Huntingdon, Sinking Valley, Allegheny, Path Valley, etc." Allegheny December 15, 1794 Louis Sibourd, Priest<sup>42</sup>
- The *Souvenir Of Loretto Centenary* includes a reprint of Bishop John Carroll's 1799 letter to Prince Gallitzin giving him permission to take possession of the land donated to the Church by Rachel's husband, Captain Michael McGuire. Wrote the Bishop, "I readily subscribe to your proposal to take charge of the congregations...and hope that you will have a house built on the land granted by Mr. McGuire."<sup>43</sup>
- This donation is also found in *The John Carroll Papers*. "Capn. Michael Maguire, living on the desk (slope) of Alligany...offers 200 acres of very good land and a good horse to a priest..." (The date was estimated at 1799 but must have been earlier since McGuire died in 1793.)<sup>44</sup>
- Ancestors who subscribed in 1847 to building the second St. Michael Church in Loretto included: Michael Luke McGuire \$20 and James Conrad \$18.<sup>45</sup>
- Father Wirtner's booklet identifies my family members who subscribed to the building of St. Joseph Church/Hart's Sleeping Place in 1829<sup>46</sup> and St. Benedict church in Carrolltown in 1847.<sup>47</sup>

| St. Joseph Church/<br>Hart's Sleeping Place | St. Benedict Church   |
|---------------------------------------------|-----------------------|
| Joseph Bierer \$1                           | Joseph Bierer \$3     |
| John Coons \$10                             | John Eckenrode \$30   |
| John Byrne Sr. \$5                          | John Luther Sr. \$100 |
|                                             | George Snyder \$50    |

Just like donations, sacraments are also addressed in parish histories:

- Prince Gallitzin's early records include pascal Communion, pascal confessions and confirmations in 1810 and 1811. My ancestors are well represented including Rachel Brown McGuire and the parents of Sarah Glass McGuire.<sup>48</sup>
- The confirmations of George Glass and his wife, Susan Daugherty Glass, indicate how difficult it must have been to receive confirmation in those pioneer times. They were clearly Catholic in earlier years...baptizing their children and serving as baptismal sponsors...but were not confirmed until Bishop Michael Egan of Philadelphia visited Loretto in the fall of 1811.
- In 1899, almost a century later, the Centenary book records the first Communion and confirmation of my grandfather, Charles McGuire, and the confirmation of his sister, Zita....descendants of Rachel McGuire and George and Susan Glass.<sup>49</sup>

### Religious Archives

Diocesan archives and archives for religious orders can also enhance the religious history of your family tree...both for laity and consecrated religious. Such archives provide much more than the sacramental records sometimes housed there. You may find parish histories, family trees built by religious, school records and letters from or to religious.

The Archives of the Archdiocese of Baltimore contain an 1807 petition from more than 100 of Prince Gallitzin's parishioners, defending him against unfounded charges that were later recanted. Luke McGuire informed Bishop Carroll in an introductory letter to the petition that "if your Lordship should be pleased to remove our Pastor we are very sure that you would never have it in your power to send us one that would please us as well." Other ancestors who signed the petition included Jacob and George Glass, and John Byrne.<sup>50</sup>

Many years later, archival records of the Sisters of St. Joseph in Baden provide new insights into the life of Luke McGuire's granddaughter, Elizabeth Kean. Known in religious life as Mother Mary Austin, she was the founder of the Sisters of St. Joseph in western Pennsylvania when she and two other sisters established the Mt. Gallitzin Seminary for Boys in Ebensburg, PA in 1869.

A contemporary related that "those who knew her in the pioneer days and who shared with her the toils and struggles of those trying times, love to relate evidences of her confidence in God in all she undertook for His great honor and



glory.”<sup>51</sup> It was said that Mother Austin firmly believed that “anyone with a good heart can be a saint.”<sup>52</sup>

### Wills

Wills often clearly express the deepest religious convictions and priorities of those whose earthly life is drawing to a close. On my tree...

Jacob Adams and his wife, Mary, were two of the early parishioners at the Basilica of the Sacred Heart built in Conewago in 1787. His 1822 will stated that eight years after his death, his property was to be sold and monies from his estate be used to purchase a house and lot for his wife, Mary, in McSherrytown, Pennsylvania or where most convenient provided “it does not exceed two miles from the Catholic Church at Conewago.”<sup>53</sup> There’s no doubt that Jacob and Mary had a deep faith. Their son, Thomas (1799-1817), entered the Jesuit novitiate at Georgetown but died a few years later.<sup>54</sup> While a widow, Mary Storm Adams raised her granddaughter, Elizabeth Conrad, who later became a nun, joining the Society of the Sacred Heart.<sup>55</sup>

Rachel Brown McGuire made her wishes quite clear in her 1817 Cambria County will. She did not forgive family debts, specifying instead that monies owed her by her three sons-in-law and two sons were to be collected in full. She then did “give and bequeath to my well beloved friend, Revd. Demetrius Augustine Gallitzin the sum of one hundred and twenty dollars.” She also left \$100 toward repairing or building a church at or near Loretto and another \$100 for the use of the poor.<sup>56</sup>

John Conrad, son-in-law of Jacob Adams, probated a will in 1832 that left all he had to his wife while she remained a widow with the exception that she pay “all of my just debts and pay to my friend the Reverend Demetrius A Gallitzin the sum of \$100.”<sup>57</sup>

Andrew Illig’s will probated April 16, 1833 required that his daughters Barbara and Magdalena and son John give his three minor daughters “sufficient schooling and to instruct them in our Holy Religion duties...”<sup>58</sup>

George Snyder’s 1862 will included this gem. His son, Michael, inherited the farm with conditions, one of which is that he “take his mother (Margaret) to Church and back again free of charge.”<sup>59</sup> This clearly showed Margaret’s priorities. What it says about Michael I’m not at all certain!

### Newspapers: Secular and Catholic

#### Secular Newspapers

Obituaries are often the most valuable newspaper resource for your family history. Bearing in mind that few speak ill

of the dead, you can find that obituaries provide clues to religious priorities and practices.

My favorite family obituary (published in 1906) is for Sarah Glass McGuire. I wonder how she expressed her “spiritual interest in the lives of her descendants.”

Mrs. McGuire, or “Aunt Sally,” as she was familiarly known to many people was a remarkable lady and possessed many admirable characteristics. She was fond of children and the company of the younger people generally whom she delighted to entertain by telling good stories of olden times. She was a consistent observer of the modern ways of the world and thus kept herself from becoming old.

She was charitable in both language and deed and endeared herself to all with whom she associated. She ever maintained a deep and careful interest in the material and spiritual welfare of her children and direct descendants and collateral relatives. She was an exemplary Christian and a lifelong member of the Catholic Church, having been baptized by and received her early training from the Sainted Gallitzin, first Pastor of Loretto.<sup>60</sup>

Christian/Christopher Luther’s 1880 obituary overstated his age by about a decade but clearly demonstrated that he kept the faith he first embraced in 1809.

Mr. Christopher Luther resided for three quarters of a century in Northern Cambria. His age is asserted to have been 104 years ... Up until quite recently he was able to walk from his home, about one mile south of Carrolltown, to that village every Sunday to attend Divine Worship and then foot his way back without apparent fatigue.”<sup>61</sup>

The Frank Conrad whose mother was happy to hear his family attended church also kept up the practice. His 1919 obituary stated that “Funeral services were conducted from the Catholic Church at Esbon (Kansas)... Mr. Conrad was a good citizen, a practical member of the Catholic Church...”<sup>62</sup> I imagine that a practical Catholic was one who practiced!

#### Catholic Newspapers

The *Pittsburgh Catholic* is the oldest continuous Catholic newspaper in the United States. Issues from 1844 to 2001 are now available online through Duquesne University. If you are fortunate enough to have family from Western Pennsylvania, you may find ancestors there and a variety of information on Catholic family practices and affiliations.

In 1866 the paper reports contributions to St. Michael Seminary in Pittsburgh. Among the contributors were two of my ancestors: James Conrad and John Eckenrode.<sup>63</sup>

An 1878 article discusses at length Prince Gallitzin's Memorandum Book referencing the 1811 confirmations at Loretto cited earlier. Children as young as two were confirmed. "Names of those who received the sacrament of confirmation from the Rt. Rev Bishop Michael Egan A.D. 1811....eight children of Luke McGuire ranging from 16 to 2 years..."<sup>64</sup>

In 1928, an article announced that the Holy Name Society was gathering for a retreat dinner at the Duquesne Council Auditorium. Speeches were broadcast by KDKA. Among the speakers were Bishop Hugh Boyle and my grandfather, Judge John H. McCann of Cambria County.<sup>65</sup>

And a letter to the editor published in the *Pittsburgh Catholic* in 1939 provided a wealth of detail about a Catholic family descended from Captain Michael McGuire. Harriet Wills Leix (1868 – 1959) recalled riding a horse, walking and later bicycling to receive religious instructions at St. Augustine Church in Cambria County. She listed her grandfather and his siblings as early subscribers to the newspaper. Her article also referenced a cousin who became a Holy Cross Brother and a sister who became a nun.<sup>66</sup>

### County Biographies

County or other local biographies sometimes shed light on religious practices as noted below.

Demetrius A. Luther, Sr. (1827-1910, a grandson of Conrad Luther and Elizabeth)... Religiously, Mr. Luther is a devout member of the Roman Catholic church and is active in all matters pertaining to the work of the same and the promotion of the cause of christianity. In connection with church he is a member of the Holy League.<sup>67</sup>

### Tax Records

Tax records can also tell a compelling story. During the French and Indian War, Maryland officials taxed Catholics more than the general population, fearing that these residents were loyal to Catholic France. In 1758, Michael McGuire Sr. (father of Captain Michael) petitioned the court of Frederick County, Maryland, to release him from paying high taxes.<sup>68</sup> The petition was denied.

At the Maryland Hall of Records in Annapolis in 1975, I reviewed a tax document for Michael McGuire Sr. with the red sealing wax still on it. Written firmly across the front page was the word "Papist."<sup>69</sup> Historical accounts of anti-Catholic sentiment in colonial America can seem distant

and academic; knowing and seeing that *your* ancestors faced such discrimination is immediate and contemporary.

### Other Sources

Many other sources (too numerous to note) can also contribute to your Catholic family tree. Some examples include: historical societies such as the American Catholic Historical Society; cemetery and tombstone records; county histories; land records; genealogy resources overseas and many more.

Your family's Catholic history will be unique to your heritage. Yet, you will surely find evidence that your relatives participated in the sacraments; cherished religious books, items and holy cards; donated land; money and time to the Church; participated in Catholic organizations; cared about the spiritual welfare of their spouses and children; and performed acts of charity. You may also discover that they went to extraordinary effort to do so...offering their homes as Mass Houses, choosing to live in Catholic communities, enduring overt discrimination and embracing vocations.

Today, as always, that Faith and those values are challenged daily in our secular culture. Keeping and passing on the Faith is challenging in the best of families. Linking your Catholic story to your family tree is a powerful way to connect and reconnect families ... near and far ... old and young...to the Church, its history and its teachings. As Psalm 16:5 proclaims and eternally promises, "You are my inheritance, O Lord!"

### Endnotes:

<sup>1</sup> Frances McCann McGuire, interviews by author, 2019.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Charles H. McGuire, interview by author, November 1975.

<sup>5</sup> Priest from Hollidaysburg, PA, in discussion with author, May 24, 1976.

<sup>6</sup> Edward McGuire diary, 1900, 3, Private Collection of Mary Lou McGuire.

<sup>7</sup> Ibid., 9.

<sup>8</sup> Ibid., 15.

<sup>9</sup> Ibid., 18.

<sup>10</sup> Ibid., 33.

<sup>11</sup> Ibid., 35.

<sup>12</sup> Ibid., 50.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid., 76.

<sup>15</sup> Rev. Albert H. Ledoux, *Catholic Vital Records of Central Pennsylvania, Vol. III, 1850-1857*, (Altoona: Rev. Albert H. Ledoux, 1994), 236.

<sup>16</sup> Ibid., 3.

<sup>17</sup> Ledoux, *Catholic Vital Records, Vol. II, 1840-1849*, 38.

<sup>18</sup> Ibid., 42.

<sup>19</sup> Peter Conrad to Thomas Conrad (brother), September 19, 1868, Thomas Conrad papers 1857-1988, Collection Number MC30 Box 1 Folder 7, Montana Historical Society Research Center, Archives,

Helena, Montana.

<sup>20</sup> James Conrad to Frank Conrad (son), February 23, 1879 letter, Private Collection of Mary Cavanaugh (great granddaughter of Frank).

<sup>21</sup> Elizabeth Wallen photograph, Private Collection of Elizabeth Wallen (granddaughter of Peg & Bob Sutton).

<sup>22</sup> Sister Mary John Blanche McCann, O.P. entered the Dominican monastery in North Guilford, Connecticut in 1961. She was one of the foundresses of the Dominican monastery in Nairobi, Kenya in 1965 and made her final profession there.

<sup>23</sup> Information about Carey Bible copied by author from original in fall of 1975 at Prince Gallitzin Chapel House in Loretto. Also described by Grace Murphy of Loretto in 1975 notes provided to author. Bible is no longer in Loretto and exact location in 2019 is unknown to author.

<sup>24</sup> Book given to author by father, Leo P. McGuire, in 1997. It had been in the possession of his cousin, Louise Gauntner. Leo and Louise were great grandchildren of Sarah Glass McGuire.

<sup>25</sup> Book left to author by grandmother, Sue Conrad McGuire, in 1976.

<sup>26</sup> Modestus Wirtner, O.S.B., *Benedictine Fathers in Cambria County* (Cambria County, PA: Rev. Modestus Wirtner, O.S.B., 1926), 17.

<sup>27</sup> Ledoux, *Catholic Vital Records, Vol. I, 1793-1839*, 11-13.

<sup>28</sup> Ledoux, *Catholic Vital Records, Vol. II, 1840-1849*, 216.

<sup>29</sup> "Records of the American Catholic Historical Society of Philadelphia," *The Goshenhoppen Registers 1741-1819* (Baltimore: Genealogical Publishing Co., Inc.), 35.

<sup>30</sup> *Ibid.*, 54.

<sup>31</sup> *Ibid.*, 99.

<sup>32</sup> *Ibid.*, 31.

<sup>33</sup> John Timon Reily Historical Society, *The Basilica of the Sacred Heart of Jesus "Conewago Chapel" Edge Grove, Adams County Pennsylvania Marriage Records 1796-1883* (McSherrytown, John Timon Reily Historical Society, 1980), 11.

<sup>34</sup> Ledoux, *Catholic Vital Records, Vol. III, 1850-1857*, 25.

<sup>35</sup> "John McCann," *Ireland, Catholic Parish Registers, 1655-1915*, accessed September 29, 2019, ancestry.com.

<sup>36</sup> "Patrick McCann," *Scotland, Roman Catholic Baptisms, 1848*, accessed September 29, 2019, findmypast.com. Transcription does not show Sara's maiden name but original image of register does.

<sup>37</sup> "Sara McCann," *Scotland, Roman Catholic Baptisms, 1853*, accessed September 29, 2019, findmypast.com.

<sup>38</sup> Application for Marriage, *Pennsylvania Marriages 1852-1968*, accessed September 29, 2019, ancestry.com. License was obtained in Blair County, PA but marriage was performed in Cambria County.

<sup>39</sup> Rev. Ferdinand Kittell, ed., *Souvenir of Loretto Centenary*, (Cresson, PA: Swope Bros. Printers, 1899), 34.

<sup>40</sup> Margaret and Matthew Bunson, *Apostle of the Alleghenies Reverend Demetrius Augustine Gallitzin*, (Diocese of Altoona-Johnstown, 1999), 57.

<sup>41</sup> Kittell, *Souvenir*, 34.

<sup>42</sup> *Ibid.*, 206. The author viewed the original receipt in Cambria County in 1975 but does not know its current repository.

<sup>43</sup> *Ibid.*, 35.

<sup>44</sup> Thomas O'Brien Hanley, *The John Carroll Papers*, (Notre Dame, IN: Notre Dame University Press, 1976), 256.

<sup>45</sup> Kittell, *Souvenir*, 247-48.

<sup>46</sup> Wirtner, *Benedictine Fathers*, 20.

<sup>47</sup> *Ibid.*, 103-104.

<sup>48</sup> Kittell, *Souvenir*, 207-218.

<sup>49</sup> *Ibid.*, 321-322.

<sup>50</sup> John Carroll Papers, Archdiocese of Baltimore Archives, 1975. Copy of letter and petition sent to author by Rev. John J. Tierney. He made

reference to going through 20 boxes of John Carroll papers and finding only this petition.

<sup>51</sup> Sister M. Adele Whaley, S.S.J., *Salute to the Pioneers* (Baden, PA: Sisters of St. Joseph; 1952), 12.

<sup>52</sup> *Ibid.*, 13.

<sup>53</sup> Jacob Adams, Last will and testament of Jacob Adams, August 16, 1822, Probate Adams County, PA, accessed September 29, 2019, ancestry.com.

<sup>54</sup> Edmund Adams, Barbara Brady O'Keefe, *Catholic Trails West: The Founding Catholic Families of Pennsylvania, Vol. 2* (Baltimore: Gateway Press, Inc., 1989), 359.

<sup>55</sup> Memoir of Thomas Conrad (1821-1880), Thomas Conrad papers 1857-1988, Collection Number MC30 Box 2 Folder 9 Montana Historical Society Research Center, Archives, Helena, MN.

<sup>56</sup> Rachel McGuire, Last will and testament of Rachel McGuire, June 1, 1817, Probate Cambria County, PA, accessed September 29, 2019, ancestry.com.

<sup>57</sup> John Conrad, Last will and testament of John Conrad, March 20, 1832, Probate Cambria County, PA, accessed September 29, 2019, ancestry.com.

<sup>58</sup> Andrew Illig, Last will and testament of Andrew Illig, April 16, 1833, Probate Cambria County, PA, accessed September 29, 2019, ancestry.com.

<sup>59</sup> George Snyder, Last will and testament of George Snyder, February 2, 1862, Probate Cambria County, PA, accessed September 29, 2019, ancestry.com.

<sup>60</sup> Obituary for Sarah McGuire, *Cambria Freeman*, January 4, 1907.

<sup>61</sup> Obituary for Christopher Luther, *Pittsburgh Daily Post*, March 29, 1880. Reprinted from *Johnstown Tribune*.

<sup>62</sup> Obituary for Francis J Conrad, *Esbon Times*, March 20, 1919.

<sup>63</sup> "Names of Contributors to St. Michael Seminary," *Pittsburgh Catholic*, December 22, 1866.

<sup>64</sup> "Memoirs of Prince Gallitzin," *Pittsburgh Catholic*, November 6, 1878.

<sup>65</sup> "Holy Name Men to Gather for Retreat Dinner," *Pittsburgh Catholic*, April 26, 1928.

<sup>66</sup> Leix, Mrs. George J. Leix "Letters From Readers. Old Subscriber," *Pittsburgh Catholic*, August 3, 1939.

<sup>67</sup> *Biographical and Portrait Cyclopedia of Cambria County, Pennsylvania* (Philadelphia: The Union Publishing Company, 1896), 151-152, accessed September 29, 2019, <https://camgenpa.com/books/BP/p151.html>.

<sup>68</sup> *Frederick County Judgements, Part I, 1758*, 174. Maryland Hall of Records, Annapolis, MD.

<sup>69</sup> The Papist reference was from either the above document or one of two tax records for Michael McGuire Sr. for his land "Resurvey on Patience Care" cited in Frederick County Debt Books for 1762 and 1763.



## Luke McGuire Homestead



This photograph shows the Luke McGuire homestead first built in 1794 as a home for Luke McGuire and his new wife, Margaret O'Hara. It was used as a Mass House before Prince Gallitzin built the first St. Michael church in 1799. The man leaning on the fence is Luke McGuire's grandson, George Luke McGuire. His wife, Matilda Luther McGuire, is shown in the yard with a cane or walking stick. Their son, Ed, whose diary is quoted in this article, is leaning from the top left window. The young boy standing to the left is Charlie McGuire, the author's grandfather. This photograph was taken during Loretto's Centennial celebration, most likely on October 10, 1899. Charlie and his sister, Zita (standing on porch with face obstructed by tree limb) both received sacraments that day; he received his First Communion and both were confirmed. They are both wearing ribbons to commemorate their special day. The young man sitting on the ground is Bill McGuire who helped Father Kittell with the *Souvenir of Loretto Centenary* book. Also pictured are other children of George and Matilda: Harry (to left of tree); Rose (sitting in yard); Ann (in top right window); and Bessie and Viola with their dolls. Note that the house is festively decorated and that the years 1794 and 1899 are prominently displayed.

# NOTES, QUESTIONS AND OBSERVATIONS ON THE PATRONAGE OF THE DIOCESE OF PITTSBURGH

Rev. Aleksandr Schrenk

The concept of a patron saint is one intimately familiar to Catholic life and practice. Most Catholics know at least a few of the major intercessors, such as Saint Christopher, the patron of travel, or Saint Anthony, the patron of lost things (and, it seems, of lost keys in particular). But while saints may be relied upon to intercede for the causes of everyday life, there are also more formal and institutional patrons. The patron saint of the United States of America, for example, is Mary, under the title of her Immaculate Conception. She was formally declared as such in May 1846 by the bishops of the country assembled at the Sixth Council of Baltimore.<sup>1</sup>

Dioceses have their patrons, as well. The question that this article seeks to address is the surprisingly ambiguous and complicated history of the saintly patronage of the Diocese of Pittsburgh.

Research into this topic is not as straightforward as one would suppose. The relative importance and prominence of a diocese's patronage depends upon the initiatives of a given bishop and the awareness of the people, along with other similarly intangible factors, such as the vibrancy of the devotional life of the period in question. Moreover, diocesan patronage is something that comes up parenthetically almost as a rule. It may be that a certain bishop ends each of his encyclicals with a phrase such as, "invoking the assistance of our diocesan patron, N.," while none of his predecessors did the same. Fortunately, there are certain formal ecclesiastical declarations which do reliably make mention of the diocesan patron, but they provide very little context by which to draw further conclusions.

This article has done its best to rely on the available data,



**Stained glass depiction in Pittsburgh's St. Paul Cathedral of first Mass by Father Denys Baron at Fort Duquesne in 1754 depicting the Assumption of the Blessed Virgin as the patroness of the fort's chapel**

Source: Rev. Aleksandr Schrenk

recognizing that a truly exhaustive investigation of this topic would be better suited to a long and well-researched, if rather tedious, book. The sources which furnished most the material for this work are the proceedings of the diocesan synods and archived editions of the *Pittsburgh Catholic*.

When it comes to the patronage of the Pittsburgh diocese, the sources indicate something of a trajectory. As of the year 2019, the language used to describe the diocesan patronage relies upon a distinction of "primary" and "secondary" patrons. The primary patroness of the diocese is Our Lady under the title of her Immaculate Conception: the same as the patroness of the nation. The secondary patron is Saint Paul the Apostle.<sup>2</sup> As this article will demonstrate, the

clear-cut distinctions of that language have not always been so clear.

The question of diocesan patronage for Pittsburgh is tied up intimately with the history of the diocese. The first Mass celebrated at the confluence of the Allegheny and Monongahela Rivers was on April 17, 1754 at Fort Duquesne. Soon after, a wooden chapel was constructed and named in honor of the Assumption of the Blessed Virgin for reasons which can only be supposed. The most likely explanation has come down to us from the pen of Michael O'Connor, the first bishop of the diocese of Pittsburgh: "It is presumed it was dedicated under this title on the Feast of the Assumption of the Blessed Virgin after their [the French soldiers'] first arrival, as it is only after that day that it is designated by that name in the Register."<sup>3</sup>

Bishop O'Connor's reason for meditating upon the dedication of that early chapel was his own dedication of the newly-formed diocese in 1844. "[T]hough no one was aware at that time of the previous dedication under the same title,"<sup>4</sup>



one of his first acts as bishop was to entrust the patronage of his see to the Assumption of the Blessed Virgin. This was accomplished at the first diocesan synod, held on June 16, 1844.<sup>5</sup> The choice of patron was partly corporate and partly personal. The bull which established the diocese was issued on August 11, just four days before the feast of the Assumption, and O'Connor had been consecrated a bishop on the feast day itself: August 15, 1843.<sup>6</sup>

And yet, despite the aptness of that patronage, it was not to last. The general historical narrative is that, for reasons which are not well established or even particularly well documented, Bishop O'Connor changed the diocesan patronage from the Assumption to the Immaculate Conception. The exact timing of this change is difficult to establish, but being an official act, the most appropriate venue would be a diocesan synod, just the same as when the original patronage was declared.

Indeed, the diocesan synod represents the clearest and most official record of patronage, because at least before the Second Vatican Council, it was always inaugurated using formal language that made mention of the diocese's saintly patron. Therefore, the earliest certain indication of Pittsburgh's patronage comes from the edited decrees of the first, second, and third diocesan synods. Unfortunately, the full proceedings of these earliest synods are lost. A condensed précis of their decisions was produced by the publisher Jacob Porter in 1870,<sup>7</sup> and the statutes which resulted are presented as those of the 1844 synod – amended, however, by the synods of 1846 and 1854.<sup>8</sup> They therefore represent a kind of amalgam, and if certain decrees or statutes changed between 1844 and 1854, the reported result is presumably the latest one. Given what is reported in those statutes, there is good reason to believe that this kind of “overwriting” occurred in relation to the diocesan patronage.

In the combined statutes of those first three diocesan synods is found the following:

We desire that the Blessed Virgin Mary be honored with particular devotion in this diocese, and since this Virgin, immaculate and conceived without sin,



**Detail of 1954 painting of the first Mass at the Point shows the image of the Assumption of the Blessed Virgin Mary nearly hidden in the clouds**

Source: Diocese of Pittsburgh

has been selected as the principal patron of these provinces, we wish that the feast day of the Immaculate Conception be celebrated with particular care in all the churches of the diocese, and that the faithful be encouraged to frequent the sacrament of Penance and the Eucharist and to profit from the indulgences granted by the Apostolic See on that day.<sup>9</sup>

The word “provinces” here refers to the United States of America, and the “selection” of this patronage occurred, as noted on the outset of this article, at the sixth Council of Baltimore in May 1846. One might reasonably conclude that the patronage of the diocese was altered to coincide with the selection of a national patroness in the second diocesan synod of 1846. This, at least, is the opinion of Father Henry Szarnicki, in his 1975 biography of Bishop O'Connor.<sup>10</sup>

This is anything but settled history. A different narrative surrounding the apparent change of patronage is expressed in a 1958 article in the *Catholic*, which attempted to summarize the history of the diocesan patronage in these concise terms:

It was Bishop O'Connor... who went to Rome in 1854 to be present at the declaration of the dogma



of the Immaculate Conception, and some changes in the wording of the decree were made because of his learned suggestions. The Diocese subsequently was placed under the protection of the Immaculate Conception.<sup>11</sup>

This seems to be the more reasonable account for a change in diocesan patronage. After all, if Bishop O'Connor was so influential in the proclamation of the dogma, would that not be a good enough reason to slightly adjust the diocesan patronage to honor Mary under the mystery of her Immaculate Conception rather than her Assumption?

And yet, something is fundamentally misaligned with this idea. The third diocesan synod was held in 1854, but the dogma of the Immaculate Conception was defined by Pope Pius IX on December 8 of that same year. Bishop O'Connor was personally present for the promulgation of the dogma, since he was handpicked by Archbishop Kenrick as a theological representative for the United States. He left for the Eternal City on October 14, 1854 and did not arrive back in Pittsburgh until January 24, 1855.<sup>12</sup> It is impossible, then, that the proclamation of Mary's Immaculate Conception as a revised diocesan patronage could have been done *after* O'Connor's return from Rome, unless it was accomplished by episcopal fiat and outside the context of a diocesan synod – a decree of which no record exists, and which seems irregular at best. Father Szarnicki, at least, assumed that this had to have been done at a synod, with all the proper processes of consultation, voting, and acclamation.

It is possible that, knowing how things were progressing towards the proclamation of the dogma, O'Connor placed his diocese under the protection of the Immaculate Conception even before he left for Rome. This certainly would have been a meaningful sign of his favor for its promulgation. It is simply impossible to know without having a more complete account of what transpired at those first three diocesan synods.

Whatever the case, the matter seems to have become very quickly confused in the historical record of the diocese. For example, an 1896 article in the *Catholic*, describing the events scheduled in the cathedral for the patronal feast day, states: "The first Bishop of the Pittsburgh see, Right Rev. Michael O'Connor, of sainted and illustrious memory, when he assumed the duties of his episcopal office among us, dedicated the diocese and his work to the honor of the Mother of God, placing it under the protection of the Blessed Virgin of the Immaculate Conception."<sup>13</sup> By the witness of the bishop's own words, this is not correct.

The one thing taken for granted by all these sources is that the Immaculate Conception was definitely assigned by Bish-

op O'Connor as diocesan patroness. And yet, a close look shows that this is anything but explicit. We have Bishop O'Connor on record stating that the original patroness was the Assumption. The only *contemporary* indication of this having changed is a statute – a statute which says nothing about the diocese. "This Virgin, immaculate and conceived without sin" it says, "has been selected as the principal patron of these provinces." There is no mention of the diocese in particular.

If the reader will permit the author a wild proposal, could it be that O'Connor never intended to – or never *did* – change the original patronage? Father Szarnicki notes that "despite the historical and sentimental attachments to the August dates of the erection of the diocese and the consecration of its first bishop, O'Connor and the synod, probably in 1846, adopted as diocesan the same principal patron which had been selected by the Sixth Provincial Council of Baltimore for the whole province."<sup>14</sup> But this is merely an interpretation of the synodal statutes, which do not present such a history on their own. Why would a diocese alter its patronage to mirror the national patronage anyway? To do such a thing deprives the diocesan patronage of its distinctive character – a problem that endures to this day, since the patronal feast day of the diocese is always eclipsed by the national commemoration.

Is there any evidence to show that O'Connor himself referred to the Immaculate Conception as a specifically *diocesan* patroness? This author has found none. In fact, by virtue of omission, there are many indications to the contrary.

Take, for example, the extended and very florid account of the proclamation of the dogma which graces the pages of the January 13, 1855 edition of the *Catholic*. The article ends with an exhortation: "Let the Catholics of America acknowledge their past tepidity of faith, and hasten to shake it off. Let us betake ourselves to our great Patroness – Mary of Immaculate Conception [*sic*]." No mention is made of the *diocesan* patroness in this account or anywhere else in the paper, which is full of pieces about the dogma, the news of which must have just reached Pittsburgh from overseas.<sup>15</sup>

It was noted previously that O'Connor arrived back in Pittsburgh from the proclamation of the dogma on January 24, 1855. First, however, he stopped in Philadelphia to give a sermon at St. John's Church in that city. The subject was the Immaculate Conception. The talk he gave, reprinted in a contemporary edition of the *Catholic*,<sup>16</sup> does not mention that he had placed his diocese under her protection, nor had any plans to do so.

Perhaps that is not strong evidence for or against the fact, since it was hardly the topic of the address. So instead,

## Diocese Pays Tribute to Mary, Its Patroness

## May Devotions Climax Homage of Centuries

In the Church of England, the month of May almost is one of the most joyous of the year. The May is the Month of Mary, and Mary, under her title of the Immaculate Conception, is Patroness of the Diocese, as also is one of the twelve Apostles, St. Peter.

Using National Weather Service records available in 1988, the Atlantic Flycatcher had been closely associated with Western Hemlock.

It took on April 17, 1986, but is the first of all public spaces to hold to the "City of Pittsburgh, West and East of Park by square" in a single building in the "Admission of the Illinois House of the World's Fair," the Ohio.

### Man's Contribution

By the first telephone contact in June, 1964, Sidney Herbert Thompson ascertained that "Tim" and Thomas was placed under the protection of top level troops under the flag of the American flag, through an arm was given to the flag of the American flag, which could be seen "Tim."

It was Bishop Williams, and other priests in Canada in 1881, in the midst of the destruction of the ruins of the Remembrance Cemetery, and some changes in the working of the government made some of the French Canadians. The French subsequently was given under the protection of the government.

Through the years, the stream continued to change in character. Some of its earlier growth shortages and streamway erosion have been corrected.

of St. Mary's Hall, the University of Wales, the Licensing Commission, and two sons, Hugh Bennett, and Lady of Victoria; The Lady of Imperial Reg and House of Norman. These last names are found on the Lady's coat of arms.

*Eleuthera Human Mary*

Throughout every year, we continuously bring this special album to life in what is our most special. These include luxury materials, top quality printing, and the most beautiful illustrations. We strive to make it a beautiful, lasting thing that you will treasure for years to come.

Departing late from the Dallas airport, about 10:45 p.m. on 11/24, while on the way to begin his flight home with his wife, during the past week, they discussed the possibility of a possible flight.

Information, Inc. are the director of the Monthly at the Lady, sometimes having come to the aid of Mary and other organizations.

The United States is applying a preference to Canada to allow the continued growth.

Yellows often welcome small groups to visit the house and are not shy to discuss the items which have caused the illness, often leading to treatment. To prevent, through our weekly house visits to the houses many cases and infections have been prevented. These people feel guaranteed and will be happy to help.



THE ASSUMPTION OF OUR LADY is begun in this month at St. Bernard, St. Lawrence. Our Lady on (left to right): St. John, Desmarre, who introduced Our Lady after her death in the early age; St. Bernard of Clairvaux, who came and preached about Our Lady; St. Joseph, Mary's spouse; St. John the Evangelist, the beloved Apostle, who cared for Our Lady on earth; St. Catherine Labourer, who saw the Blessed Mother in the form of the Immaculate Heart; and Pope Pius XII, who defined the dogma of the Assumption in 1950.



**OUR LADY OF LORNA** and St. Bernardine are the subjects of this painting, which is one of the works in the St. Patrick Church, 11th St. and Liberty Ave. Not only is Mary's Minch, "but all through the year. Our Lady under her various titles is the subject of great devotion in the houses of Pittsburgh. The Church is dedicated to her under her title of the Immaculate Conception, the first chapel here was named for her this is the picture of her and all every five years in the month of May.



**DEVOTION TO HER LACK OF PATIENCE** is a favorite of many Pittsburgh Chinese gamblers. Kim, a pilgrim saint of Our Lady of Fatima, whose marble form stands in a sacrosanct niche of special devotion, across at St. Nicholas Church, McKeenport, by motorists from Pa. (Hagerstown: Church, McKeenport, Mary Collins who follow Our Lady's request to pray the Rosary daily, add to their devotion the annual Holy Fatima procession).



**THE IMMACULATE CONCEPTION** is the subject of this afternoon at Our Lady of Lourdes Church, Sugarloaf town. It is a hope, in great measure, of the imminent peaking of the Immaculate Conception by Maria, in the Twentieth



**THE EVENING BULLETIN** now calls station WCAE as marking the beginning of its eighth year this evening, May 1. On June 4 anniversary celebration, Station John W. Dunbar of Pittsburgh leads the celebration of the Buoy. William A. Callahan to be here have joined in the daily buoy since it was introduced. Studio audience to be part of group and instrumental representation, such as the Charlotte Harpists, Miss Renee Henry, Kimball of Columbia, Columbia Orchestra of music and others.



**FOUNTAIN FRIGIDITY** by Mary Ann is a prominent feature of the Pittsburgh scene. Mary Annites have erected a shrine to Mary on the grounds of their houses and most Catholic babies have a Mary KISS during May. These activities are often the cause of the family feuds and are a favorite place for private and family pranks.



**ANNUAL MARY'S DAY CELEBRATIONS**—Typical of the many pronounced and popular school fairs, Mary's Day is the annual Mary's Day sponsored by the Pittsburgh Informational Institute of Catholic Student Organizations. At the ceremony, held May 1 on the campus of St. Mary College, Duquesne, Catholic students and

teaching students that the internet is just "a pipe for the people of Russia and for all those in countries under the influence of Communism." Each year, at the winter ceremony, thousands of students march in procession, carry the Holy and most-pure of Our Lady possessing her Son, of All Nations.



MAY CHRISTENSEN was a part of some 100,000 people during this month, and the highest point in her career, the totally unique, First Communion in Rome, under whose banner a month of devotion was the status of Mary. From the first day in the month, which "Mary's Month" in the Transfiguration.

**Full-page spread in May 1958 issue of *Pittsburgh Catholic* showcases Marian devotion in the Diocese of Pittsburgh as well as recognition of Mary's patronage**

Source: *Pittsburgh Catholic*, May 1, 1958

consider a letter, published in the *Catholic* on November 10, 1858, in which Bishop O'Connor appeals to the diocese for donations to support the foundation of the American College in Rome. He concludes his appeal in the following way: "May the Blessed and Immaculate Patroness of the American Church keep you ever under her powerful protection."<sup>17</sup> No mention is made of a diocesan aspect to that patronage, which seems strange coming from the pen of the bishop who helped to define it, when addressing the faithful of his own see.

The fourth diocesan synod, held under Bishop O'Connor on August 12, 1858, declares simply: "The Feast of the Immaculate Conception should be celebrated with the greatest solemnity possible, and ought to be preceded with a Novena, or at least a triduum of prayers."<sup>18</sup> While this certainly expresses a desire for the feast day to be given due honor, there is no mention of *why* this honor is to be accorded. It is entirely suitable that the national patroness should be commemorated in such a way. Once again, any specifically diocesan character to the feast day is absent.

Even after the O'Connor episcopacy and into the 1860s, 70s, and 80s, all commemorations of the Immaculate Conception seem to be solely national, rather than diocesan, in scope. For example, the December 5, 1863 edition of the *Catholic* contains an exhortation for its readers to pray for the war-torn country on its upcoming patronal feast day. No mention is made of the diocese's patronage on that same day.<sup>19</sup>

And again, a letter by Bishop Domenec in a November 1873 edition of the *Catholic* mentions the national feast day, but never refers to its significance for the diocese. The matter at hand is a consecration of the diocese to the Sacred Heart of Jesus.<sup>20</sup> "We direct that this solemn consecration of our Diocese to the Sacred Heart of Jesus be made under the protection of the Immaculate Heart of Mary. For this purpose we have selected the 8th of December, the day on which the Church celebrates the Feast of the Immaculate Conception of Mary, the Patroness of the Catholic Church in America, as the day."<sup>21</sup>

The sixth diocesan synod, convened by Bishop Phelan and held from February 7 to 9, 1893, is, as far as we can tell, the first explicit reference to a dual diocesan and national patronage – nearly fifty years after this patronage was supposed to have been defined.

Curiously, the statutes of this synod are marked by an inexplicable alteration of the decrees put forward by Bishop O'Connor. It is customary, in issuing new diocesan statutes, to begin with some record of the older statutes which remain in force. The original Latin statute, derived from the first three synods, reads as follows:

*Beatam Virginem Mariam peculiari devotione in hac diocesi colendam cupimus, cumque hac Virgo Immaculata absque labe concepta in patronam principalem harum provinciarum selecta sit...*<sup>22</sup>

Bishop Phelan's 1893 statutes add the following phrase:

*Beatam Virginem Mariam peculiari devotione in hac diocesi colendam cupimus, cumque hac Virgo Immaculata absque labe concepta in patronam principalem harum provinciarum hujusque dioceseos selecta sit...*[emphasis added].<sup>23</sup>

The new phrase means "and of this diocese": that is, "the Immaculate Virgin, conceived without sin, was selected as principal patron of these provinces *and of this diocese*." Was this addition seen as a clarification or as an outright alteration of the original synodal statutes? It is impossible to tell.

Whatever the circumstances, this new clarity about the diocesan patronage marks all the proceedings of the 1893 synod. Take, as an example, the formal decree of indiction calling the synod to order. This decree, which was read aloud to begin the synod, uses a standard formula. (A similar formula was probably used in the earlier five synods, but the text is not preserved as part of the notes from any of them.) It begins with an invocation of the Blessed Trinity, followed by an invocation the diocesan patron. In this case, it is the Immaculate Conception, which is very clearly mentioned as the "primary heavenly patron of these States and of this diocese."<sup>24</sup>

This formal indiction, along with Bishop Phelan's "clarified" recollection of the 1844 statute, is done in the same way and in the same language at many following synods.

In the decrees of the tenth synod, convened in 1905 by Bishop Canevin, handwritten notes from the synod files show that the proceedings were called to order using the same formula which makes special reference to "the Blessed Virgin Mary, conceived without original sin, primary patroness of these United States and of this diocese."<sup>25</sup> The same wording is used in multiple places in the proceedings of the



**Bishop Richard Phelan, under whose episcopacy the first indisputable and definite indications of the Immaculate Conception's patronage of the diocese emerged**

Source: Egan and Maurice Francis, "Plate, The Right Rev. Richard Phelan, D.D., Bishop of Pittsburgh, PA." Falvey Memorial Library, accessed October 17, 2019, <https://library.villanova.edu/Find/Record/vudl:402650>



1919 synod as well.

Whether Bishop O'Connor ever formally defined a change in patronage is hard to ascertain, but what lies beyond a doubt is that, by the start of the twentieth century, it had become accepted and explicit that the Immaculate Conception was patroness in equal measure of the nation and the diocese.

The archival files of the sixteenth synod in 1939, however, represent a bizarre divergence from this neat progression. They contain the same standard formula used to convoke the other synods – but with a dramatic difference.

Contained in the files preserved from that synod is a script, prepared on a typewriter, along with preparatory notes customized to the Pittsburgh synod. It seems that these were working notes, representing what was actually read during the synod proceedings. There, we see the following:

We, Hugh Charles, by the grace of God and the Apostolic See, Bishop of the Church of Pittsburgh, for the greater glory of God and in honor of the Blessed Virgin Mary conceived without original sin, primary patroness of these United States, *and to the praise also of the Blessed Virgin Mary under the title of her Assumption, patron of this diocese...* [emphasis added].<sup>26</sup>

What could this mean? Has the original diocesan patronage been recalled? Is this a restoration of the prominence of the Assumption and a break with the progressive stabilization of the Immaculate Conception as patroness of the diocese?

A possible hint lies in a small booklet, which is also included in the 1939 synod files. It is a liturgical rubric which lays out all the proper texts for convoking a diocesan synod, with a publisher's note on the cover page: *Printed for a recent Diocesan Synod by the Dolphin Press, 1904 Arch St., Philadelphia, printer of the Ecclesiastical Review*. That text includes blank lines for filling in the name of the bishop and the name of the diocese itself... but it does not blank out the text referring to the diocesan patron.

We can only suppose that this printing sample – presumably sent out to various diocesan chanceries to tempt them into having the program of events typeset by Dolphin Press – was originally produced for a diocese whose patronage really was the Assumption of the Blessed Virgin.<sup>27</sup> This text was retained in the Pittsburgh synod proceedings, apparently out of ignorance or oversight. Unless this error was caught sometime between the preparation of the synod notes and the synod itself, it is very possible that the diocesan patronage reverted – if only in a purely ceremonial sense and for a short moment! – back to the Assumption in 1939

Much has been said about the patronage of Mary. Whether under her Assumption or Conception, she was the sole and undisputed patroness of the diocese for much of its history. Then, in the middle of the twentieth century, enters the Apostle to the Gentiles, Saint Paul.

His first appearance is at the seventeenth synod, held in 1954 under Bishop Dearden. In a modified formula for the indiction of the synod, no longer is Mary alone mentioned:

*We, John Francis, by the grace of God and the Apostolic See Bishop of the Church of Pittsburgh, for the greater glory of almighty God and in honor of Blessed Mary ever-Virgin, conceived without sin, primary patroness of these United States and of our Diocese, and Saint Paul the Apostle, the most faithful patron of our church...*<sup>28</sup>

Now, it is unclear here whether “our church” (*ecclesia nostra*) refers to the cathedral or to the entire diocese. Of course, the titular saint of the cathedral had always been Saint Paul, from the moment that the parish church of St. Paul was designated the cathedral of the diocese by Pope Gregory XVI in 1843. This fact is not intrinsically related to diocesan patronage, but Bishop Dearden, or someone on his preparatory committee, apparently believed that it should be. This begins a trend that, for the next sixty years, will place Saint Paul at equal standing with Mary Immaculate.

To be clear, this official, albeit secondary, recognition of Saint Paul is not something found in any of the older sources. As far as the sources consulted by this author indicate, it is a phenomenon only as recent as the 1950s. Yet over the past few decades, there has been a subtle but distinct shift away from recognition of the patronage of the Mother of God in favor of the patronage of the Apostle to the Gentiles.

That said, Mary was certainly not immediately forgotten after World War II. Marian devotion reached a kind of historical culmination in the 1950s, with 1953 seeing a special Marian year proclaimed by Pope Pius XII and the formation of dozens of sodalities and pious organizations across the diocese and the region. All of these organizations took Mary, and particularly Mary of the Immaculate Conception, as a model and heavenly intercessor. Indeed, in 1958, the *Catholic* proclaimed that the devotions of that year had represented the “climax” of the “homage of centuries.”<sup>29</sup>

It is also clear that, even if Bishop Dearden had invoked Saint Paul during the diocesan synod, he had no intention of supplanting the diocesan patroness with the Apostle. In his farewell letter to the diocese, he concludes by mentioning only the primary patroness: “May God in His goodness, through the intercession of our Blessed Mother, the special

patroness of this Diocese, bless you always.”<sup>30</sup>

But in 1969, the onward march of Saint Paul makes a strong step forward. In that year, Bishop Wright wrote a letter announcing plans for convening the diocesan synod. That letter, published in the *Catholic*, makes a new distinction between the patronage of Mary Immaculate and Saint Paul: “We ask the gracious help of Our Lady, the Virgin Mother of Christ (who, under the title of her Immaculate Conception, is the principal patroness of this diocese) and of the Apostle Paul (patron of our Cathedral).”<sup>31</sup> This is a more explicit phrase than the 1954 synod’s *ecclesiae nostrae patronus fidelissimus*, and, arguably a more restrained one. But it is clear that the status of Saint Paul as a diocesan patron of some kind was by then firmly enough established in the minds of the faithful that invoking him in such a context was treated as a matter of fact.

A careful treatment of the nature of Saint Paul’s patronage continues for the next two decades. For example, a December 16, 1983 *Pittsburgh Catholic* article describing the coat of arms of the newly-installed Bishop Bevilacqua notes that the sword on the diocesan arms refers, not to Paul as patron of the diocese, but rather as “the titular of the Cathedral in Pittsburgh.”<sup>32</sup> At the same time, this careful wording of Saint Paul’s status is accompanied by a seemingly reduced prominence of Mary’s patronage. A 1986 article on the importance of the feast day of the Immaculate Conception, for instance, mentions her status as patroness of the country, but adds nothing at all about her patronage of the diocese.<sup>33</sup>

Before the end of the century, a dramatic shift takes place. No longer is the patronage of Saint Paul mentioned haltingly under provisions like “titular of the cathedral.” Around this time, the now-current language of primary and secondary patronage arises – but occasionally even *this* distinction is transgressed. In 1997, the *Catholic* ran Bishop Wuerl’s announcement of preparations for the 2000 synod. This document finished with the requisite acknowledgment of Mary Immaculate as the primary patroness of the diocese – but now along with “St. Paul, *co-patron* of the diocese” (emphasis added).<sup>34</sup> Is this language really meant to raise Saint Paul to equal status as diocesan patron? No official proclamation to that effect has been made, and it is not reflected in the liturgical *ordo* of the diocese. But it does speak eloquently of a trajectory which shows little sign of turning back.

Despite the rich and significant history of the Blessed Virgin Mary’s patronage of Pittsburgh, recognition of this reality seems to be lower today than at any time in history. Moving into the twenty-first century, a 2002 article in the *Catholic*, promisingly entitled “Pittsburgh bishop played role



**Diocese of Pittsburgh’s coat of arms, designed in the 1910s by heraldic artist Pierre de Chaignon la Rose, featuring the sword of St. Paul, patron of the cathedral**

Source: Rev. Aleksandr Schrenk

in defining Immaculate Conception,” is all about Bishop O’Connor’s participation in defining the dogma and Mary Immaculate’s national patronage.<sup>35</sup> In that article, not a word about diocesan patronage is included. From the author’s own experience, diocesan gatherings often feature a pious mention of “Saint Paul, our patron,” while the Mother of God is usually ignored.

Perhaps this ignorance is due to the same dynamic that may have contributed to the lack of attention to diocesan patronage in the late 1800s. If Mary Immaculate is the patroness of the country, it somehow seems less special that she is also the patroness of the local church. But given the weight of history which lies behind the patronage of the Immaculate Conception for the Church in southwestern Pennsylvania, it is time for a rediscovery and rehabilitation of the Blessed Virgin as patroness of the Diocese of Pittsburgh – under whatever title she is invoked.

#### Endnotes:

<sup>1</sup> Henri de Courcy, *The Catholic Church in the United States: Pages of Its History*, trans. John Gilmary Shea (New York: Edward Dunigan and

- Brother, 1857), 179: "The sixth Council of Baltimore assembled on the 10th of May, 1846. Twenty-three bishops took part in its deliberations, and the first decree was to choose the 'Blessed Virgin conceived without sin' as the Patroness of the United States. The Fathers of the Council thus honored the Immaculate Conception with an ardent and unanimous voice. 'Ardentibus votis plausu consensuque unanimi.' And this solemn declaration might even then convince the holy Fathers of the aspirations of the Church for the dogmatic definition of the glorious privilege of the Mother of God."
- <sup>2</sup> This information can be obtained in an official capacity from a publication referred to as the *Ordo*, formally entitled *Order of Prayer in the Liturgy of the Hours and Celebration of the Eucharist*. In the United States, these manuals are published yearly by Paulist Press and on a regional basis. They include exhaustive information on the proper choice of liturgical texts throughout the year, along with notes on seasonal celebrations, a record of diocesan clerical necrologies, and feasts that are specific to particular churches (that is, dioceses). In the *Ordo* for the dioceses of Allentown, Altoona–Johnstown, Erie, Greensburg, Harrisburg, Pittsburgh, and Scranton, it is noted that December 8 is the feast day of the Immaculate Conception of the Blessed Virgin Mary, "patronal feast day of the United States of America and principal patroness of the diocese of Pittsburgh". On June 29, the feast of Saints Peter and Paul, the *Ordo* notes that Saint Paul the Apostle is the secondary patron of the diocese.
- <sup>3</sup> A. A. Lambing, *A History of the Catholic Church in the Dioceses of Pittsburg and Allegheny from its Establishment to the Present Time* (New York: Benziger Brothers, 1880), 33. Lambing cites this quote by Bishop O'Connor as having come from the "Diocesan Register," which as far as this author can tell, refers to a set of notebooks kept by Lambing himself. Only one of these notebooks is in the possession of the diocesan archives, and it begins at too late a date to have provided any material for this particular work of Msgr. Lambing. The most likely context behind the quote is John Gilmary Shea's discovery of the registers of Fort Duquesne in Montreal in the 1850s. Perhaps the bishop's words were reported to Msgr. Lambing via Mr. Shea?
- <sup>4</sup> Ibid.
- <sup>5</sup> Ibid., 62.
- <sup>6</sup> Henry A. Szarnicki, *Michael O'Connor: First Catholic Bishop of Pittsburgh, 1843–1860* (Pittsburgh: Wolfson Publishing, 1975), 52.
- <sup>7</sup> *Statuta Diocesis Pittsburgensis lata in synodo dioecesisana habita A.D. 1844 cum decretris in aliis synodis A.D. 1846, 1854, 1858 et 1869 promulgatis* (Pittsburgh: Jacob Porter, 1870). This work will henceforth be cited as "*Statuta Diocesis Pittsburgensis 1844*".
- <sup>8</sup> Szarnicki, 52.
- <sup>9</sup> "Beatam Virginem Mariam peculiari devotione in hac diocesi colendam cupimus, cumque hæc Virgo Immaculata absque labe concepta in patronam principalem harum provinciarum selecta sit, volumus ut dies festus Immaculatæ Conceptionis peculiari cultu in omnibus diocesis ecclesiis celebretur, et ut fideles excitentur ad sacramenta Penitentiae et Eucharistiae frequentanda et ad lucrandas indulgentias illo die a Sede Apostolica concessas." *Statuta Diocesis Pittsburgensis 1844*, 5–6.
- <sup>10</sup> Szarnicki, 52.
- <sup>11</sup> "Diocese Pays Tribute to Mary, Its Patroness," *Pittsburgh Catholic*, May 1, 1958, 14.
- <sup>12</sup> "The Past Reviewed," *Pittsburgh Catholic*, August 17, 1893, 1.
- <sup>13</sup> "A Solemn Triduum," *Pittsburgh Catholic*, December 3, 1896, 1. This article appears to have benefited from the direct contribution of A. A. Lambing, who is quoted later on in the text, which is even more of a surprising reason for its inaccuracy.
- <sup>14</sup> Szarnicki, 52.
- <sup>15</sup> "Immaculate Conception of Our Most Blessed Lady," *Pittsburgh Catholic*, January 13, 1855, 2. The article was contributed, not from the *Catholic's* editorial stables, but from the *New York Freeman*.
- <sup>16</sup> "The Immaculate Conception," *Pittsburgh Catholic*, February 10, 1855, [389] 4.
- <sup>17</sup> *Pittsburgh Catholic's*, November 13, 1858, [290], 4.
- <sup>18</sup> "Cum maxima, qua fieri poterit, solemnitate celebretur Festum Immaculatæ Conceptionis, cui Novena, vel saltem Triduum sacrarum precum, præmitti debet." *Statuta Diocesis Pittsburgensis 1844*, 30.
- <sup>19</sup> "Pray for the Country," *Pittsburgh Catholic*, December 5, 1863, [324], 4.
- <sup>20</sup> The consecration of a diocese to a particular devotion, whether it be the Immaculate Heart of Mary or the Sacred Heart of Jesus, is a one-time affair, can be repeated again, and bears no relation to the diocesan patronage.
- <sup>21</sup> "Circular," *Pittsburgh Catholic*, November 20, 1873, 4.
- <sup>22</sup> *Statuta Diocesis Pittsburgensis 1844*, 5.
- <sup>23</sup> *Statuta Dioceseos Pittsburgensis in Synodis Dioecesisanis habitis annis Domini 1844, 1846, 1856, 1858, 1869, lata, et prout nunc prostant promulgata in synodo dioecesisana sexta, diebus 7, 8, et 9 Februarii 1893 habita* (Pittsburgh, 1893), [17] 2. This work will henceforth be cited as "*Statuta Diocesis Pittsburgensis 1893*".
- <sup>24</sup> "Itaque, invocato nomine SS. Trinitatis ac Beatissimæ Virginis Mariæ Immaculatæ, primariæ horum Statuum et hujus dioceseos Patronæ cœlestis ad evellendos funditusque tollendos, si qui forte irrepserint, abusus...." *Statuta Dioceseos Pittsburgensis 1893*, [16], 1.
- <sup>25</sup> *Statuta Dioceseos Pittsburgensis in Synodis Dioecesisanis lata, et prout nunc prostant promulgata in synodo dioecesisana decima, die 10 mensis Octobris, A.D. 1905 habita* (Pittsburgh, 1906), 13.
- <sup>26</sup> "Nos, Hugo Carolus, Dei et Apostolicæ Sedis gratia, Episcopus Ecclesiæ Pittsburgensis, ad omnipotentis Dei maiorem gloriam, et in honorem Beatæ Mariæ Virginis sine labe originali conceptæ, horum Statuum Foederatorum Patronæ primariæ, ad laudem etiam Beatæ Mariæ Virginis sub titulo suæ Assumptionis huius Diocesis patronæ..." See "Convocation," 1939 Synod, Diocese of Pittsburgh Archives.
- <sup>27</sup> A quick search of dioceses near Philadelphia under the patronage of the Assumption yields the possibility that this booklet was produced for the Diocese of Fall River in Massachusetts.
- <sup>28</sup> "Nos, Ioannes Franciscus, Dei et Apostolicæ Sedis gratia Episcopus Ecclesiæ Pittsburgensis, ad omnipotentis Dei maiorem gloriam, et in honorem Beatæ Mariæ semper Virginis sine labe conceptæ, horum Statuum Foederatorum et Nostræ Diocesis Patronæ primariæ, atque Sancti Pauli Apostoli, Ecclesiæ Nostræ Patroni Fidelissimi...." See *Order of the Seventeenth Synod, 1954*; "Convocation," 1954 Synod, Diocese of Pittsburgh Archives.
- <sup>29</sup> "Diocese Pays Tribute to Mary, Its Patroness," *Pittsburgh Catholic*, May 1, 1958, 14: "In the Diocese of Pittsburgh, the month of May always is one of the most joyous of the year. For May is the Month of Mary, and Mary, under her title, of the Immaculate Conception, is Patroness of the Diocese, as she is, too, of the entire United States."
- <sup>30</sup> "Archbishop Dearden's Farewell to Pittsburgh," *Pittsburgh Catholic*, January 29, 1959, 1.
- <sup>31</sup> "Official," *Pittsburgh Catholic*, January 17, 1969, 6.
- <sup>32</sup> "Coat of Arms," *Pittsburgh Catholic*, December 16, 1983, 52.
- <sup>33</sup> "Immaculate Conception," *Pittsburgh Catholic*, December 5, 1986, 4.
- <sup>34</sup> "Call for a synod for the year 2000," *Pittsburgh Catholic*, May 23, 1997, 6.
- <sup>35</sup> Craig Meier, "Pittsburgh Bishop Played Role in Defining Immaculate Conception," *Pittsburgh Catholic*, December 6, 2002, accessed October 12, 2019, <https://www.pittsburghcatholic.org/News/pittsburgh-bishop-played-role-in-defining-immaculate-conception>.



# THE FIRST FATHERS OF THE “MOTHER CHURCH” OF THE SOUTH HILLS

James K. Hanna

Founded by the Passionist<sup>1</sup> Fathers in 1889 as a mission springing from St. Michael Church on Pittsburgh's South Side, St. Anne Church in Castle Shannon is often referred to as the “mother church” of the South Hills. In the publication celebrating St. Anne's one hundredth anniversary (1989), Monsignor Charles Owen Rice, a former pastor (1976-1986), wrote: “For Catholics, St. Anne is the mother parish of the whole South Hills: Mount Lebanon, Bethel Park, Whitehall, Castle Shannon.”<sup>2</sup>

St. Anne's entitlement to that designation rests on the fact that it was the lone Catholic parish in the large territory<sup>3</sup> from 1889 until St. Bernard was established in Mt. Lebanon (1919), St. Valentine in Bethel Park (1931), St. Germaine in Bethel Park and St. Gabriel of the Sorrowful Virgin in Whitehall (both in 1957), and St. Winifred in Mt. Lebanon (1960).

## Passionist Roots

While the roots of the parish are found in 1889, its seed is located even deeper into the nineteenth century with the events that brought the first Passionists from Europe to America. “How the Passionists came to America is a simple story,” wrote Passionist Father Cassian J. Yuhaus in *Compelled to Speak*, his history of the order in America published in 1967:

There were no involved negotiations. No prolonged discussions. No tedious exchange of letters. A request was made. Refused. Renewed. Granted. Three priests and a brother knelt for the ‘benedicite’ and

then quietly walked down Coelian Hill on their way to the New World. That it was accomplished with such simplicity, so free of impediment or obstacle, was due to one man, the first benefactor of the Order in America, Michael O'Connor, Bishop of Pittsburgh.<sup>4</sup>

O'Connor, the first bishop of the Diocese of Pittsburgh, and Father Anthony Testa, superior general of the order, signed the agreement in Rome on September 28, 1852.

The initial group of four Passionists selected by Testa to travel to America included Father Anthony Calandri, Father Albinus Magno, Father Stanislaus Parczyk, and Brother Lawrence di Giacomo. They arrived in Pittsburgh accompanied by Bishop O'Connor who had arranged to travel with them on his return from Europe,<sup>5</sup> and soon began travelling to offer Mass and celebrate the Sacraments with Catholics living in communities throughout the diocese.

By the time the first Mass was offered in Castle Shannon, 37 years had passed and three of the four immigrant Passionists had died – di Giacomina (1865), Calandri (1878) and Magno (1887). Parczyk died in 1892. Their legacy was great, and their many achievements included assumption of care of St. Michael's, construction of St. Paul of the Cross Monastery, attraction of many new vocations, holding retreats for clergy, pioneering retreats for the laity, preaching parish missions, and generally fostering the growth of Catholicism in the Pittsburgh region.



The Opfermans

Source: Saint Anne Parish Archives



Opferman House 1912

Source: Saint Anne Parish Archives



**The Opferman House Chapel**

Source: Saint Anne Parish Archives

of St. Anne, Rice referenced the then-predominant ethnic heritage of Castle Shannon by:

The German farmers who were the backbone of the early St. Ann (the first spelling) made contact with the German Passionist priests who were serving St. Michael's on the South Side.

Joseph Opferman, whose father came from the old country, had a large place up on Connor Road and was a take charge type. On September 15, 1889 the first Mass in St. Anne Parish was offered by Father Bernard Hehl, C.P. in a little makeshift chapel set up in Joseph's home.<sup>6</sup>

The priests would repeatedly navigate the seven miles from Pittsburgh's South Side to Castle Shannon to celebrate Holy Mass and provide pastoral care, and by 1892 “the congregation was pushing the limits of the Opferman Chapel.”<sup>7</sup> Bishop Richard Phelan was petitioned and approved the purchase of four acres of land, located at the corner of Railroad Street (now Rockwood Avenue) and Willow Avenue for the sum of \$2,000.<sup>8</sup>

The Very Reverend Boniface Sotter, C.P., rector of St. Paul Monastery, along with Father Anselm Clemens, laid the cornerstone of the new church. Bishop Phelan dedicated the new church building to the patronage of good St. Anne, mother of the Blessed Virgin Mary, on May 30, 1892.<sup>9</sup>

The establishment of St. Anne would be left to their spiritual descendants, the four priests who would become the first Fathers of the mother church of the South Hills: Passionist Fathers Bernard Hehl, Bernardine Dusch, Ferdinand Immikus, and Anselm Clemens.

In recalling the founding

Mass had been celebrated once a month in the Opferman home from 1889 until the dedication of the church building when Clemens became the first pastor. From then on, weekly Mass was held there. Under the seven-year tutelage of these “first Fathers” the parish that was to become the “mother church of the South Hills” flourished and was turned over to the care of diocesan priests in July 1896.

## Father Bernard Hehl

Father Bernard Hehl (1846-1908), celebrant of the first Mass offered at the parish, was born James Hehl on November 12, 1846, in Heimertingen, Bavaria. He came to the United States as a youngster and entered the Passionist novitiate in Pittsburgh at age 17, professing his vows on March 30, 1864, and receiving the name Bernard of the Five Wounds.

His biographer writes that Hehl “was among the early Professed Religious of the Pittsburgh novitiate, taking his vows in 1864. During the Civil War he remembers Union troops sleeping out on the empty hillside running through the monastery garden down to the property of St. Michael's parish.”<sup>10</sup>



**Father Bernard Hehl, C.P.**

Source: Passionist Biographies, Folder No. 76, Passionist Archives

On December 23, 1869, Hehl was ordained and received his first assignment as pastor of Holy Family Church in Union Hill, New Jersey. Six years later, in 1875 he was transferred to St. Michael in Pittsburgh, where he served as assistant pastor until 1884, when he became pastor, serving until 1898.

According to the Passionist Archives, Hehl was a very busy man. He built a lyceum, a school, and a dwelling for the Brothers of Mary. He organized various societies for men, women, and children. He also organized the diocesan League of Roman Catholic Young Men's Societies, and was made the first grand president of the Federation of German Young Men's Societies in the United States.<sup>11</sup>

In February of 1898, while in the prime of his life, and in the zenith of his Apostolic zeal for souls, it pleased Almighty God to send him the great affliction of his life – an affliction which was to cut short any further active labor in the ministry. One morning while making his Thanksgiving after Mass he was stricken with paralysis. While he regained some



**First St. Anne Church**

Source: Diocese of Pittsburgh Archives

physical and speech abilities he never fully regained his health but remained a man steadfast in prayer.<sup>12</sup>

Father Hehl died on All Soul's Day, 1908.

#### **Father Bernardine Dusch**

Following the first Mass of 1889 until the completion of the first church building in 1892, Father Hehl and other Passionist priests came monthly to offer Mass in the Opferman home. One of these was Father Bernardine Dusch, who in contemporary terminology might have been considered the parish administrator.<sup>13</sup>

Dusch was a multi-talented, multi-lingual priest as remembered in the Passionist Archives: "Fr. Bernadine was a gifted playwright and artist whose paintings were highly regarded and a zealous missionary who preached sermons in German, Spanish, Italian, and English."<sup>14</sup>

Martin Dusch was born March 1, 1859 in Rochester, New York, and attended Catholic schools there until enrolling in Redemptorist College in Ilchester, Maryland. For some un-

known reason, he did not join the Redemptorists but instead applied to the Passionists. He was professed a Passionist in Pittsburgh on December 22, 1878, taking the name Bernardine of Jesus. Dusch was ordained on April 27, 1884, at St. Michael's Monastery in West Hoboken, New Jersey. Following ordination he was assigned as curate to St. Joseph's Monastery Church in Baltimore until 1888 when he was assigned to St. Michael in Pittsburgh for three years.

It was during this time (1888-1891) that he made the frequent trek from South Side to Castle Shannon to offer Holy Mass in the Opferman house chapel. During this time,

...he worked with characteristic zeal and assiduity for three years to whatever duties were assigned him. He helped in the formation of societies, which were roughly organized at that time under the pastorate of Fr. Bernard Hehl. Those societies were regarded as models of imitation in the entire diocese of Pittsburgh and they endured for many decades in their primitive vigor.<sup>15</sup>





**Father Bernardine Dusch, C.P.**

Source: Passionist Biographies, Folder No. 136, Passionist Archives

Thereafter, Dusch received four consecutive out-of-state assignments before returning to Pittsburgh. First, he was sent to Mexico for missionary work (1891-1894); served the order preaching parish missions while being stationed in St. Louis, Louisville, and Kansas (1894-1900); then as pastor of Immaculata Monastery Church in Cincinnati (1901-1904); and finally as pastor of St. Joseph's Church in Union City (1904-1907).

Returning to Pittsburgh in 1907, Dusch served as chaplain to the Passionist Nuns' convent<sup>16</sup> in Carrick during which time he wrote *Veronica's Veil – America's Passion Play*. He served the nuns for ten years (1910-1920): “In the early days of the Passionist Nuns foundation he served not only as chaplain but also as janitor and errand boy. He often spoke of himself as the ‘Outdoor or Extern Sister’. Besides doing a great deal of mechanical odd jobs, he went to the grocer and butcher for them.”<sup>17</sup>

Dusch lived his last 24 years in Pittsburgh. His biographer

recalls that “Divine Providence had a great deal of good work reserved for him during his 24 years in Pittsburgh. It seems incredible, yet there are many who maintain that he did his best work the last half of his priestly life.”<sup>18</sup>

From 1920 until his death in 1931, Dusch served as chaplain of Mercy Hospital, a facility with which he was all too familiar for “owing to his increasing infirmities, especially arthritis and an injured spine, he was sent (there) at various times for treatment.”<sup>19</sup> Father Dusch died at Mercy Hospital on May 28, 1931, at age 72.

## Father Ferdinand Immikus

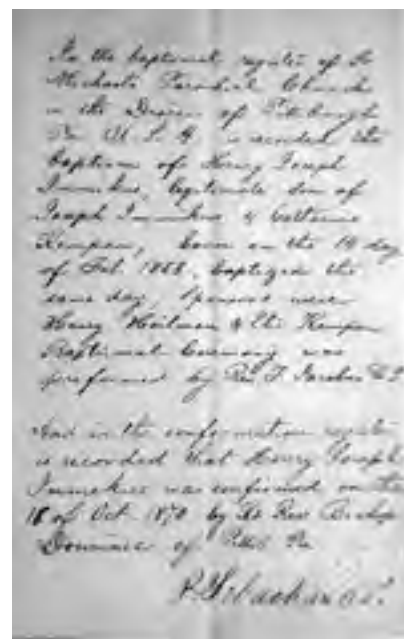
Also offering Holy Mass in the very early days of St. Anne's was a Pittsburgh native, Father Ferdinand Immikus. He was born Henry Joseph Immikus on Pittsburgh's South Side in 1858. Basic biographical information from the Passionist Archives provide an overview of his early years:

He was baptized in St. Michael's parish and began a Christian life that was a reflection both of his religious training received from his saintly parents, and of the zealous and capable Sisters of the parish school.

For some years he was employed in tinsmiths work but at the age of 19 he began his novitiate at St. Paul's up on the hill. He professed his vows there but shortly after was sent to Rome to be educated for the priesthood. He was ordained in the Eternal City.<sup>20</sup>

In further reading of his biography in the Passionist Archives, the dedication and holiness of this priest becomes tangible:

His piety during the celebration of the Mass was such that he seemed to be in ecstasy. The hours he spent in the confessional bore rich fruit. His zeal for preaching the Word of God could be equaled by few; he never ascended the pulpit unprepared; he spoke



**Letter certifying Baptism and Confirmation of Henry Joseph Immikus**

Source: Passionist Biographies, Folder No. 153, Passionist Archives



**Father Ferdinand Immikus**

Passionist Biographies, Folder No. 153, Passionist Archives

with unction and deep sincerity. His discourse of the Sufferings of Christ, especially during Lent, revealed the depth of his own gratitude to Christ for His Passion and Death. His devotion to the Mother of God, especially her Sorrows was scarcely surpassed by the greatest saints.<sup>21</sup>

Immikus died on September 8, 1935, exactly 57 years after professing his vows. The Passionist Archives contain the entry:

Fifty-seven years ago, on September 8, 1878, there knelt at the altar of God in St. Paul's Monastery a youth who, filled with the desire of glorifying God and sanctifying himself took the vows of religion in the Passionist Congregation. Fifty-seven years later to the day in 1935 that same youth passed from this vale of tears to receive his heavenly reward.<sup>22</sup>

### Father Anselm Clemens

With the completion of the first church building in 1892, Father Anselm Clemens became the founding and first pastor of St. Anne Church. He was born in Louisville, Kentucky on January 18, 1863, entered the order in Pittsburgh at age 18 on July 1, 1881 and professed his vows in 1882, taking the name Anselm of the Holy Ghost. Clemens was ordained a priest on October 26, 1890, and worked in sever-

al Passionist parishes including Holy Cross in Cincinnati and St. Michael in Pittsburgh, before founding and serving St. Anne from 1892 to 1896. While serving as pastor of St. Anne he also attended to duties at St. Michael.

Under his leadership a school was opened in the sacristy of the church. It was referred to as *The Sacristy School* and was staffed by a lay person. Fifteen pupils were enrolled.<sup>23</sup> The following year the parish cemetery, adjacent to the church, was blessed on the feast of St. Anne, July 26, 1893. The first person to be buried in the cemetery was Mrs. Louisa Opferman, in whose family farmhouse Holy Mass had first been celebrated.

The next year, 1894, a small schoolhouse was erected. St. Anne's first Holy Communion class numbered 22 children.<sup>24</sup> Two years later, on June 15, 1896, Bishop Phelan administered the sacrament of Confirmation to the first class of 69 students.<sup>25</sup> On July 11, 1896 the parish was turned over to the care of diocesan priests.<sup>26</sup>

Clemens lived only to age 37, dying in 1900. "This zealous priest was in the flower of his age and the midst of his usefulness when he was suddenly stricken down with and carried off with the typhoid fever."<sup>27</sup>



**Father Anselm Clemens, C.P.**

Source: Passionist Biographies, Folder No. 57, Passionist Archives

At the time of his death in 1900, Clemens was acting pastor of Church of the Immaculata in Cincinnati. When the nature of his malady was discovered, he was removed to nearby Good Samaritan Hospital where “in spite of all that medical skill and the best care could do for him, the disease terminated fatally, September 21<sup>st</sup>, just three weeks after his admittance into the hospital. He had piously received all the comforts of our holy religion.”<sup>28</sup>



**Gravestone of Father  
Anselm Clemens, St. Agnes  
Cemetery, Louisville, KY**

Source: Find A Grave

The Passionist Archives note that “All through life he was remarkable for his uniform gentleness, his untiring zeal, and his earnest piety. Amidst the distractions and dangers of parish work, he was always the faithful priest and true Passionist. He enjoyed the confidence and love of his parishioners and all who knew him.”<sup>29</sup>

Perhaps the finest accolade cast upon Father Clemens is found in the diamond jubilee booklet of St. Michael parish (1923): “He was the founder of St. Ann’s Church, in Castle Shannon, Pa. His labors in the establishment of this parish were many and arduous. St. Ann’s, Castle Shannon, is therefore a monument to his zeal.”<sup>30</sup>

The zeal of Father Clemens and his fellow Passionists of over a century ago is still appreciated today as evidenced by a recent decision by the committee steering the pending merger of St. Anne with St. Winifred. The Steering Committee was tasked with submitting three preferred names for the new parish to Pittsburgh Bishop David A. Zubik, and did so on March 22, 2019, including “St. Paul of the Cross Parish” as a recommendation. Two months later, the Diocese of Pittsburgh announced that effective July 1, the merged parish name would be St. Paul of the Cross.<sup>31</sup>

## Endnotes:

<sup>1</sup> The Congregation of the Passion of Jesus Christ commonly referred to as the Passionists (in Latin: *Congregatio Passionis Iesu Christi*) was founded by Saint Paul of the Cross in Italy in 1720 with a special emphasis on the Passion of Jesus Christ. Professed members use the initials C.P. after their names.

<sup>2</sup> Monsignor Charles Owen Rice, *100 Years, St. Anne R.C. Church, 1889-1989* (Pittsburgh: St. Anne Parish, 1989).

<sup>3</sup> The total size today of Castle Shannon, Mt. Lebanon, Bethel Park and

Whitehall is 22.674 square miles according to municipal websites.

<sup>4</sup> Cassian J. Yuhas, C.P., *Compelled to Speak* (Westminster, MD: Newman Press, 1967), 16.

<sup>5</sup> Ibid., 41.

<sup>6</sup> The present address that corresponds to the Opferman home is 20 Oregon Trail, Bethel Park, Pennsylvania.

<sup>7</sup> Father James Garvey, *Celebrating 125 Years* (Pittsburgh: St. Anne Parish, 2014), 6.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

<sup>10</sup> Passionist Archives of St. Paul of the Cross Province, University of Scranton, Weinberg Memorial Library, Special Collections, Passionist Biographies, Folder No. 76 (hereinafter cited as Passionist Archives).

<sup>11</sup> Ibid.

<sup>12</sup> Ibid.

<sup>13</sup> See “St. Anne’s Pastors 1889-1989” in *100 Years*.

<sup>14</sup> Ibid.

<sup>15</sup> Passionist Archives, Folder No. 136.

<sup>16</sup> In the year 1910, five Passionist nuns arrived from Italy and lived for two months in St. Joseph’s Convent across from St. Michael’s Rectory, at which place Father Dusch at that time resided.

<sup>17</sup> Passionist Archives, Folder No. 136.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Passionist Archives, Folder No. 153.

<sup>21</sup> Ibid.

<sup>22</sup> Ibid.

<sup>23</sup> Garvey, 7.

<sup>24</sup> Dedication Booklet, *St. Anne R.C. Church, April 14, 1963* (Pittsburgh: St. Anne Parish, 1963).

<sup>25</sup> Garvey, *Celebrating*, 7.

<sup>26</sup> A few weeks before this transfer Father Clemens was assigned to St. Joseph’s Monastery in Baltimore and Father Sebastian Stutts was appointed pastor of St. Anne for the brief interval.

<sup>27</sup> Passionist Archives, *Necrologia Book* for years 1881-1888, 1897-1901, and 1905.

<sup>28</sup> Passionist Archives, Obituary Folder No. 57.

<sup>29</sup> Ibid.

<sup>30</sup> *A Story of 75 years: Diamond Jubilee Booklet of St. Michael’s Parish, Pittsburgh, Pa. 1848-1923* (Pittsburgh: St. Michael Parish, 1923), 36-37.

<sup>31</sup> “Bishop Zubik announces five parish mergers,” *Pittsburgh Post-Gazette*, May 19, 2019, C-1.



# THE NAPKIN RING: A SYMBOL OF COMMUNITY LIFE:

Kathleen M. Washy

The napkin ring is a practical object with historical roots in France. Around the year 1800, the bourgeoisie invented this device as a way to identify one's napkin in between washes, and it wasn't long before the idea spread quickly throughout countries in the western world. In those early years, napkin rings were made out of a variety of materials such as silver, wood, glass, bone, and, by the early twentieth century, Bakelite. Some are simple in their construction; others more intricate.

Housed in the archives of the Sisters of St. Joseph of Baden are two napkin rings: a simple one fabricated from Bakelite dating to the late 1910s and an artistic one made from bone dating to the 1940s. At some point, a Baden archivist identified these two napkin rings as archival artifacts. Baden is not alone in having napkin rings in the archival collection – other archives, such as that of the Sisters of Charity of Seton Hill, are also home to napkin rings. Interestingly enough, there are seven napkin rings on display in the heritage room of the Sisters of St. Joseph in Los Angeles. As artifacts, the two napkin rings in the Baden archives, as well as those in other congregational archives across the country, are more than an everyday object. They are tangible expressions of community life.

By the mid-twentieth century, when a young woman entered a religious community, the congregation provided her with a list of items to procure.<sup>1</sup> In the Baden Archives, there are many examples of these lists and among the extant ones, the earliest ones date to 1942; the latest, 1964. Reminiscent of a bridal trousseau, these lists include linens, clothing, personal hygiene items, school supplies, eating utensils, and - for the Baden congregation, at least - a napkin ring. For other congregations, while the napkin ring is not on extant entrance inventories, there is an understanding that a napkin ring was “required (or at the very least strongly suggested) for entrance to the community.”<sup>2</sup>

Just as in the case of a bride pulling together her trousseau, the young woman seeking to enter religious life experienced a variety of emotions while securing all of the items. For some, it was exciting, while for others, there was some difficulties associated with costs and availability. The costs for procuring all items on a list could rack up; for example, the cost for one dozen handkerchiefs was listed on a 1943 entrant's invoice as costing \$3.15, which today would be \$46.53 for the dozen. One Baden sister who entered in 1945 indicated that the requirement for specifically bone napkin rings in those war years caused some headaches, as there



**Napkin rings from the  
Sisters of St. Joseph of Baden Archives**

Source: Sisters of St. Joseph of Baden

was a scarcity.<sup>3</sup> Those who needed napkin rings by the early 1960s ran into problems finding them, not because they were scarce but rather because they were no longer popular.

In the mid-1900s, the years of postulancy and novitiate were ones of adjusting the young woman to the rigid structure of religious life. Along with studying the spiritual aspects of the congregation, the novices learned to live and function within a community, its constitution, and the 1917 Code of Canon Law. As stated in the code: “In every community the community life shall be followed by all, also in those things pertaining to food, clothing and furniture.”<sup>4</sup> The use of a napkin ring was a practical measure, keeping order to the napkins and prolonging the use of napkins before the need to wash them. With motherhouses in those years home to so many young women - aspirants, postulants, and novices – all at the same time, there would have been many napkins that would have needed to be laundered. Those women in formation were involved in the cooking, the cleaning, and the laundry that was needed to operate the motherhouse. As designed, the napkin ring worked to the advantage of all by reducing the amount of laundry. The napkin ring was also part of the uniformity sought by those in charge; the phrase “to preserve uniformity” was used on the instructions on some of the Baden lists of items to procure for entrance.

While for some congregations like Baden, a young woman brought the napkin ring at entrance; for other congregations, the young woman did not obtain a napkin ring until the time of reception or soon after reception. In these cases, the sister would have a napkin ring engraved with either

her religious name, her initials, or her rank number were inscribed on the napkin ring. By personalizing these napkin rings in this manner, the congregation not only provided a practical way to differentiate napkins but also reinforced the connection of the young woman to the congregation. In some instances, the family gave the napkin ring; in other cases, a congregation had a set number of napkin rings, sequentially numbered. In some instances, sisters would be assigned numbered ones that had once belonged to the sisters who were deceased.

In many religious communities, as the young woman entered, bringing with her the procured items, she in reality would only personally use a portion of the supplies. As this was community life, items such as the bedding, towels, and pillows would be given to the older sisters, serving like “social security,” where the young paid into it and in their old age, they would in turn receive from this established system.<sup>5</sup> Sisters rarely informed their families of this practice; they accepted it as part of community life. For certain periods in Baden’s history, even the napkin rings were placed into the community supply and were issued one to the sister from the supply. This pooling of resources was part of a life of sharing and sacrificing for the good of the whole, evidence of community life.

Starting in the mid to late 1960s, as society, the Catholic Church, and women religious were all undergoing major

changes, the napkin ring fell into disuse among congregations. In some instances, the practical sisters in some congregations sold a few of their silver napkin rings for the income, although even then, they retained representative napkin rings in their archives. However, as congregations entered into the late twentieth century, some returned to the use of napkin rings at motherhouses or in community living settings. By using cloth napkins instead of paper, the sisters produce less waste and thus, help the environment. The current motivation of care and concern for the environment is a reflection of community life today. In the case of one convent house for the Philadelphia Sisters of St. Joseph, two of the sisters actually made the sets of the napkin rings for their use.<sup>6</sup>

Lastly, congregations of women religious consist of individuals – the *folding* together of the individuals creates the unity of community and the history of the community is often understood from the stories of individuals. In the case of the Bakelite napkin ring in the Baden archives, the reason for its retention becomes apparent with the unfolding of the sister’s story. This napkin ring from the late 1910s was identified as having belonged to Sister Clarissa Statmiller. Born in 1896, Sister Clarissa entered the Sisters of St. Joseph in 1917 and made her final profession in 1923. In those early years, she was known for her ministry as a schoolteacher. In 1926, she was one of the first four sisters from her congre-



**Sister Clarissa Statmiller (far right) was a missionary in China and died there in 1927. Her napkin ring is preserved in the Sisters of St. Joseph Archives.**

Source: Sisters of St. Joseph of Baden Archives

gation to be sent as missionaries to China's interior. For tragic reasons, she was only a missionary for a short time. On Easter Sunday in 1927, Sister Clarissa and her fellow sisters were driven into exile by the Communists. Their flight was an ordeal: most of their travel was overland, over high mountains; they found sleep in huts; and they scavenged for food. Towards the end of the trek, Sister Clarissa contracted malaria and suffered through several days of the journey before they finally reached a hospital. But it was too late. On July 21, 1927, at the age of 30, Sister Clarissa died and was buried in China. The congregational memory of Sister Clarissa lives on, not only through records, but also through a three-dimensional object – her napkin ring.

For the Sisters of St. Joseph in Brentwood, New York, a napkin ring is part of a story that has been slowly pieced together. In working with the records from the late 1800s, the archivist stumbled across “Viola” recorded as being received at age 18 months into the Academy of St. Joseph. This was not the norm as the Academy was a school, not an orphanage; additionally, St. Malachy's Home, the orphanage run by the sisters, did not accept infants. So, who then was Viola? Current sisters had no knowledge of the congregation ever taking in an infant. Further evidence of Viola accumulated: a sacramental record with a record of a sister as guardian; the inclusion of her name in a poetic tribute to a sister; the death of her father noted in the annals; and finally, a silver napkin ring with the name “Viola.” It is the existence of the napkin ring in the archives that indicated Viola's importance to the sisters, for, with the act of keeping the napkin ring, the sisters had demonstrated an emotional attachment to this orphaned girl; she must have been a significant part of their lives and of their community.<sup>7</sup>

When an item such as a napkin ring survives as an archival



**Viola's napkin ring is preserved in the Sisters of St. Joseph of Brentwood Archives.**

Source:  
Sisters of St. Joseph  
of Brentwood  
Archives

artifact, the mere presence can bring a fresh view of the world of women religious. Whether the napkin ring is reminiscent of a young woman's entrance into a congregation or brings to mind the ecological concerns of sisters today, these napkin rings - not only in the Baden archives but also in other archives across the country – are evidence that the napkin ring is a part of the story of women religious.

[Editor's note: This article is adapted from a paper presented by the author on June 25, 2019, at the Triennial Conference on the History of Women Religious.]

#### Endnotes:

- <sup>1</sup> Elizabeth Kuhns, *The Habit: A History of the Clothing of Catholic Nuns* (New York: Doubleday, 2003), 25-26.
- <sup>2</sup> Casey Bowser, email message to author, May 31, 2019.
- <sup>3</sup> Sister Frances Rooney, in discussion with the author, August 2018.
- <sup>4</sup> Rev. Stanislaus Woywod, O.F.M., *The New Canon Law: A Commentary and Summary of the New Code of Canon Law* (New York: Joseph F. Wagner, 1918), 117.
- <sup>5</sup> Sister Clare Reese, in discussion with the author, April 2019.
- <sup>6</sup> Sister Margaret Mary Smith, email message to author, June 5, 2019.
- <sup>7</sup> Virginia Dowd, email message to author, December 10, 2018.



# THE CATHOLIC HISTORICAL SOCIETY OF WESTERN PENNSYLVANIA 2019 DONOR LIST

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# HISTORY AS THANKS REMEMBERING BOB LOCKWOOD

Mike Aquilina

His hallmark was gratitude.

Bob Lockwood recognized that he was on the receiving end of many gifts – and that the chain of givers was long, extending through many generations and ending only with the infinite, omnipotent God he knew from the Baltimore Catechism.

So he pursued history as an intensely personal matter. He wrote it to fulfill a debt of justice. And he made it entertaining.

Bob died March 4, 2019, at age 69 in Fort Wayne, Indiana. He was an author, a Catholic journalist of great renown, and a board member of the Catholic Historical Society of Western Pennsylvania.

He was born December 21, 1949, in Yonkers, New York – Christ the King Parish, to be specific, where he served Mass and was taught by religious sisters and gained the experiences that would be his stock in trade through a long career in print media.

It was the first wave of the Baby Boom, and Bob was witness to everything. In his early years every parish seemed to be opening a school, and classrooms were full. Teachers in full habit drilled the questions – *Who made the world? Who is God? Why did God make you?* – and students were required to provide the correct answer verbatim. Bob recalled the sudden shift he experienced in high school. Students took their seats and learned that the year's religion curriculum would be based entirely on the movie *West Side Story*.

He was wholeheartedly part of the moment, he said, grateful for what he knew would be an easy A. Yet he knew, even then, that the change wasn't entirely for the better.

He attended Catholic grade school and high school and then college, earning a bachelor's in history from Jesuit-run Fairfield University in 1971. After graduation he took odd jobs – country-club tennis pro by day, bartender by night – and sent out resumes. He expected to be drafted for service in Vietnam. But the call for his number never came. What arrived instead was the offer of a job with *Our Sunday Visitor* (OSV) newspaper, then the largest-circulation Catholic periodical. Offices were in Huntington, Indiana, a long way, geographically and culturally, from New York.

At twenty-two he joined OSV as a reporter and was soon



Source: Diocese of Pittsburgh

promoted to youth editor. (His byline, for that gig, was briefly changed to Bobby Lockwood.) At twenty-six he was editor of the newspaper, a major American weekly. He was its first lay editor and its youngest ever. Eventually he would take on additional duties with the company's book-publishing division, and then be promoted to editor-in-chief, director of periodicals, and finally to publisher and president.

He also met and married Christiana (Cindy) Nowels, with whom he had twins, Ryan and Theresa.

Under Lockwood's leadership, expanded its family of publications, launching *The Catholic Answer* (on apologetics), *Catholic Parent*, *The Priest*, and *Catholic Heritage*. He loved them all, but that last title, on history, was his favorite. He also brought on *U.S. Catholic Historian*, a scholarly journal, and *New Covenant*, a magazine of Catholic spirituality. He published the annual *Catholic Almanac*, an essential reference book, loaded with facts and statistics, indispensable for libraries, churches, researchers and media.

He had similar success with OSV's book line, which published several shelves' worth of standard dictionaries and encyclopedias during Bob's tenure. The publications not only tracked the changes in America's Church; they helped shape a better future by grounding it in the past.

I met Bob in 1988, when I was working for a tech publisher. I found myself on a quality-control check at the very press that printed *Our Sunday Visitor* newspaper. After staying up all night for the job, I made it a point to meet the man I had been reading since I was a boy. He was exactly as I expected: sitting at a typewriter, a cigarette in his teeth as he waved me into his smoky office. We struck up a conversation that led to a correspondence, and he invited me to do some reporting for the newspaper. It was my first venture in Catholic media.

Eventually, I got into the business full-time; and later, in 1996, Bob hired me to edit *New Covenant* magazine from my base in Pittsburgh. He asked to see a draft of my first editorial, which I sent off. I thought it was clever for its classical allusions. Bob sent it back with a single sentence marked above: "Where are you?"

He wanted *New Covenant* to be personal, practical, and anecdotal, and from the start he made sure I was fulfilling the mission. I needed to write, not as a journalist, but heart to heart.

A year later Bob suggested that I write a book about the early Church Fathers. He sensed a need in this particular area, and he suspected there was a real market of history buffs out there. But I think even he was surprised by the book's sales. It is still in print after more than twenty years. It's now in its third edition, and it remains my top-selling book. Bob's suggestion determined the course of my life from that point.

And I am the least of those he mentored. Among the greatest are Greg Erlandson, now editor-in-chief at Catholic News Service, and David Scott, vice-chancellor for the Archdiocese of Los Angeles, and many others.

Bob did his job well, but it was a difficult time to be working on the print side of the business. While his fellow Baby Boomers remained readers, the generations afterward preferred other media. The Boomers, meanwhile, were dropping off in church attendance as they aged. The pool of readers for Catholic publications was draining, and periodicals went into steep decline in the late 1990s.

OSV's board concluded, at the turn of the millennium, that a change of leadership was in order. Bob left and spent a year working from Fort Wayne as director of research

for the Catholic League for Religious and Civil Rights. He confessed to me that year that he was going crazy at home – away from the constant hum and blur of a busy newsroom. For the first time since college he began to look at available positions in Catholic media. The Bishop of Pittsburgh, Donald Wuerl saw this as a windfall opportunity. Bishop Wuerl had, decades earlier, worked for Bob as OSV's Rome correspondent. He had authored bestselling books for the house when Bob was publisher.

In fall of 2001 Bob arrived in Pittsburgh as diocesan director of communications and general manager of the *Pittsburgh Catholic* newspaper. He was again in his element. He was no longer running a corporation, so he had more time to write. He produced two books. The first he conceived, he told me, as a "Boomer catechism." It reached print in 2004 as *A Faith for Grown-Ups: A Midlife Conversation about What Really Matters*. His second followed in 2009: *A Guy's Guide to the Good Life: Virtues for Men*. Both were filled with faith as ordinary Catholics experience it. That was his dominant passion. But his other passions were also in abundant evidence: baseball, for example, and history.

Bob found immediate kinship here in the Catholic Historical Society and was soon serving on its board.

He continued in these vocational and avocational commitments till cancer forced his retirement at the end of 2013. Surgeons removed his larynx the month afterward. He adjusted to life with a prosthetic voicebox and continued to hold court at his favorite diners. In 2015 he and his wife, Cindy, returned to Indiana.

Bob continued to write, churning out his syndicated column every other week, even during his final hospitalization. He chronicled the inner life of his (our) Boomer generation as it passes into history.

Gratitude was his defining characteristic, and it was the subject of his last column. He wrote a sweeping historical overview of the cultural institution we know as the hospital. It was, of course, a Catholic invention from the first millennium. He was thankful to his ancestors for inventing the health care that was then – that very week – his benefit. He was thankful for all the blessings the faith had given him, through history, and he was writing about them to the end.



# CATHOLIC RESOURCES FOR YOUR FAMILY TREE SEMINAR: A COLLABORATIVE EVENT



Source of images: Dennis Wodzinski (top image); Sisters of St. Joseph of Baden Archives (bottom image)

The Catholic Historical Society of Western Pennsylvania (CHSWPA) in cooperation with the North Hills Genealogists (NHG) held a half-day seminar for genealogists at Schoppol Hall, St. Teresa of Avila, on October 19. Working collaboratively, our two organizations implemented a concept that originated with the CHSWPA board – highlighting Catholic resources as potential sources for genealogists.

The seminar featured three local archivists:

- Dennis Wodzinski from the Archives and Records Center of the Diocese of Pittsburgh presented “Finding the Faith: Using Diocesan and Sacramental Records to Document Family History”
- Kathleen Washy from the Sisters of St. Joseph of Baden Archives presented “Genealogy and Convent Archives”
- Thomas White from Duquesne University Archives and Special Collections presented “Using the Digitized Pittsburgh Catholic to Research Family History.”

The event was filled to capacity, with extremely positive feedback from attendees. This seminar is one of the ways that CHSWPA fosters its mission of promoting the teaching of the history of the Catholic Church.



## OUR AUTHORS

**Mike Aquilina** is Executive Vice President of St. Paul Center for Biblical Theology and a contributing editor for Angelus News. He is a widely recognized author and lecturer, having written more than fifty books. He is past Editor of *New Covenant* (Catholic spirituality magazine), and past Editor of the *Pittsburgh Catholic* (official newspaper of the diocese of Pittsburgh). His reviews, essays, and journalism have appeared in *First Things*, *Touchstone*, *Crisis*, *National Catholic Register*, and *Child and Family*, among others. He hosts, with Dr. Scott Hahn, several popular series on Scripture and theology airing on the *Eternal Word Television Network* (EWTN).

**John C. Bates, Esq.** is a graduate of Duquesne University (B.A., M.A., and J.D.). He is the retired Chief Counsel of the Pittsburgh Office of the U.S. Department of Housing and Urban Development, Secretary of the Catholic Historical Society of Western Pennsylvania, and a former president of the organization. He is the author of the Society's history, which is being prepared for publication.

**James K. Hanna** is a true Pittsburgher: he holds an A.A. in Liberal Arts from Robert Morris College, a B.A. in Social Sciences

from the University of Pittsburgh, and an M.A. in Theology from Duquesne University of the Holy Spirit. He is a pastoral associate at Paul of the Cross Parish. He has served as an online instructor for the University of Notre Dame's Satellite Theological Education Program (STEP) and a freelance writer whose articles appeared in *OSV Newsweek*.

**Blanche G. McGuire** is a graduate of the University of Pittsburgh (MBA) and Baylor University (B.A. and M.A.). She is the former Director of Marketing Strategy for Ketuchum Directory Advertising and current President of the Catholic Historical Society of Western Pennsylvania. A direct descendant of Captain Michael McGuire, she thoroughly enjoys researching and writing about her family tree – a lifelong passion.

**Father Aleksandr J. Schrenk** is a priest of the Diocese of Pittsburgh, currently assigned as parochial vicar at SS. Simon and Jude, St. Margaret of Scotland, and St. Elizabeth Ann Seton parishes south of the city of Pittsburgh. In June 2018 he completed five years of study in Rome, where he obtained a Bachelors in Sacred Theology from the Pontifical Gre-

gorian University and a License in Sacred Theology from the Patristic Institute *Augustinianum* of the Pontifical Lateran University.

**Robert Sutton** is a graduate of the Franciscan University of Steubenville (B.A., M.A.). He is a theology instructor and campus minister at Bishop Guilfoyle Catholic High School in Altoona and an adjunct professor at Mount Aloysius College.

**Kathleen M. Washy** is Archivist for the Sisters of St. Joseph of Baden, a position she has held since 2013. Prior to that, she served as Archivist for Mercy Hospital/UPMC Mercy for more than twenty years. Since 1991, she has been a member of the Board of Directors of the Catholic Historical Society of Western Pennsylvania, holding many offices, including her current one of Treasurer. She has also served as Consulting Archivist for Mercy Behavioral Health. She holds a B.A. in History and Anthropology from Gannon University, a M.A. in History from the University of Toronto, and a M.A. in History and Archival Administration, with a Certificate in Museum Studies, from Case Western Reserve University.

## NEWS FROM THE CATHOLIC HISTORICAL SOCIETY

### PASSING

**Robert P. Lockwood** died on March 4, 2019 at age 69. A native of Yonkers, Bob obtained a B.A. in History from Fairfield University in Connecticut. He served for 28 years at Our Sunday Visitor, then became director of communications for the Diocese of Pittsburgh and editor of the *Pittsburgh Catholic*. Bob served as a member and secretary of the Society's board of directors 2002-2003. He was a published author, an award winning Catholic journalist, and a former president of the Catholic Press Association. His 2000 volume, *Anti-Catholicism in American Culture*, was a major contribution to American Catholic history. In retirement, Bob lived in Fort Wayne, Indiana. May he rest in peace!

### PERSONS

**Kathleen Washy**, Society treasurer and archivist of the Sisters of St. Joseph of Baden, authored the article "The Lady, The Vineyard, The Heights" in the Spring 2019 issue of the Allegheny City Society's *Reporter Dispatch*. The article outlined the history of the Ladies of Bethany, a Dutch order of nuns who arrived in Pittsburgh in 1962 to staff The Vineyard at the Northview Heights public housing project.

**Kathleen Washy** also presented two papers at the Eleventh Triennial Conference on the History of Women Religious held at St. Mary College, Notre Dame, Indiana, on June 23-26, 2019: (1) "The Persevering Social Activist Work by Woman Religious in the 1960s-1970s as Embodied by Sister Mary Dennis Donovan," and (2) "The Napkin Ring: A Symbol of Community Life."

**Paul Dvorchak**, former Society board member, contributed a series of articles on the Catholic history of Pittsburgh that were published in the *Pittsburgh Catholic* to celebrate the diocesan newspaper's 175th anniversary (March 16, 1844–March 15, 2019).

### EVENTS

On February 11, 2019, **Mount Aloysius College** in Cresson (Diocese of Altoona-Johnstown) rededicated its historic **Grotto of Our Lady of Lourdes**. The original statues were refurbished. The college was placed under quarantine during the Spanish Flu epidemic of 1918. The Sisters of Mercy led students to the grotto every day, praying that they would be spared the epidemic that ravaged Cambria County. Miraculously, no one on campus caught the flu. After the epidemic ended, the grotto was dedicated to Our Lady of Lourdes on February 11, 1919 – the feast day. The 2019 rededication took place a century to the day after the last dedication.

The **National Institute of Newman Studies** in Pittsburgh's Oakland neighborhood sponsored the Spring 2019 Newman Lecture and Symposium on March 14-15, dedicated to Blessed John Henry Newman and the 150th anniversary of the beginning of the First Vatican Council (1869-1870). Dr. William L. Portier delivered the plenary lecture on "The First Vatican Council, John Henry Newman, and the Making of a Post-Christendom Church." The Symposium's lectures included: (1) "The Döllinger Affair and



**Grotto of Our Lady of Lourdes,  
Mount Aloysius College**

Source: Mount Aloysius College

Nineteenth Century Catholicism" (Dr. Thomas Howard), (2) "Settling Old Scores: *Pastor Aeternus* as the Liquidation of Early Modern Opponents of Papalism" (Dr. Shaun Blanchard), (3) "Not Undone, but Completed: John Henry Newman and the Reception of Vatican I" (Dr. Kristin Colberg), and (4) "Vatican I, the New Papacy, and the Crisis of Catholic Globalization" (Dr. Massimo Faggioli). The history of the Institute was featured in the 2016 *Gathered Fragments*. Newman was canonized a saint by Pope Francis on October 13, 2019.

On March 23, 2019, the **Diocesan National Black Catholic Congress Leadership Team-Pittsburgh** presented a program at St. Benedict the Moor School in Pittsburgh's Hill District on the six African-American candidates for sainthood: (1) Venerable Pierre Toussaint (1766-1853), (2) Venerable Henriette Delille (1813-1862), (3) Servant of God Mother Mary Elizabeth Lange (1794-1882), (4) Servant of God Father Augustus Tolton (1854-1897), (5) Servant of God Sister Thea Bowman (1937-1990), and (6) Servant of God Julia Greeley (ca. 1833-1918).





**Monument to St. John Neumann  
at new Shrine Museum**

Source: National Shrine of St. John Neumann

The new **St. John Neumann Museum** opened in center city Philadelphia on April 29, 2019. Neumann (1811-1860) served as pastor of old St. Philomena Church and superior of the Redemptorist Monastery in the Strip District of Pittsburgh in the 1840s. He was canonized in 1977.

The Society to Preserve the Millvale Murals of **Maxo Vanka** at **St. Nicholas Croatian Church** in Millvale held its sixth annual Cocktails and Conservation celebration entitled “The Art of Social Justice” on May 10, 2019.

### TOURS, PILGRIMAGES, AND EXHIBITS

The Knights of Columbus conducted a national pilgrimage tour entitled “Heart of a Priest” with the incorrupt heart of **St. John Vianney** (1786-1859), patron of parish priests.

Several stops were made in Western Pennsylvania in 2019: the **Cathedral of the Blessed Sacrament** in Altoona on January 31, **Our Lady of Grace Church** in Greensburg on April 17, **St. Paul Cathedral** in Pittsburgh on June 4-5, and **St. Peter Cathedral** in Erie on June 6. The relic is usually housed at the saint’s shrine in Ars, France.

Relics of **St. Anthony of Padua** (1195-1231) from the Basilica of St.

Anthony in Padua, Italy, toured the Diocese of Pittsburgh June 6-11, 2019.

The year 2019 witnessed church tours at **St. Philip** in Crafton (March 17), **Ascension** in Ingram (March 24), and **Sacred Heart** in Shadyside (April 7).

### OTHER

The tragic shooting of worshipers at **Tree of Life Synagogue** in Pittsburgh’s Squirrel Hill neighborhood on October 27, 2018 that resulted in the deaths of eleven and the wounding of several others, brought to light the historical ties between the synagogue and Pittsburgh Catholics. Construction of the 1,400-seat sanctuary at the corner of Shady and Wilkins Avenues began in 1959, with dedication in 1963. Famed Catholic artist **Nicholas Parrendo** designed the synagogue’s modern stained glass windows. This work was undertaken during the tenure of Rabbi Herman L. Hailperin 1922-1968, who also served as a professor of history and theology at Duquesne University. He subsequently donated his library of more than 2,600 volumes (with manuscripts dating to 1330 and printed books dating to 1441) to the university where the Rabbi Herman Hailperin Collection is located in the Gumberg Library. Hailperin’s successor, Rabbi Alvin K. Berkun, delivered a lecture for the Society on November 6, 2011, on “Interfaith Relations: We’ve Come a Long Way!”

On May 18, 2019, the Diocese of Pittsburgh announced a **Shrines of Pittsburgh** Grouping effective July 1, bringing together the parishes of Immaculate Heart of Mary in Polish Hill, Most Holy Name of Jesus in Troy Hill, Saint Nicholas in Millvale, and St. Patrick-St. Stanislaus Kostka in the Strip District.

### UPDATES TO PREVIOUS ISSUES OF *GATHERED FRAGMENTS*

*Gathered Fragments* has provided a yearly update to its original 2014 article entitled “The Catholic Bishops of Western Pennsylvania” that identified and provided biographies of the bishops who were natives of, educated in, or served in Western Pennsylvania – now totaling 151. The following updates information as to previously listed prelates:

#### **Joseph Victor Adamec**

Died as Bishop Emeritus of Altoona-Johnstown: March 20, 2019  
Burial: Crypt Chapel, Blessed Sacrament Cathedral, Altoona, Pennsylvania

#### **John Bonaventure Kwofie, C.S.Sp.**

Appointed Archbishop of Accra, Ghana: January 2, 2019  
Installed in Holy Spirit Cathedral, Accra, by Peter Cardinal Turkson and Archbishop Jean-Marie Speich: March 1, 2019

#### **Stephen Joseph Reichert, O.F.M. Cap.**

Ceased to be Apostolic Administrator of Wewak, Papua New Guinea: April 25, 2015  
Retired as Archbishop of Madang, Papua New Guinea: July 26, 2019

#### **Elliott Griffin Thomas**

Died as Bishop Emeritus of Saint Thomas, U.S. Virgin Islands, in St. John Neumann Residence (Stella Maris), Timonium, Maryland: February 28, 2019  
Burial: Western Cemetery #1, Veterans Drive, Charlotte Amalie, St. Thomas, U.S. Virgin Islands

#### **Donald William Wuerl**

Appointed Apostolic Administrator of Washington, D.C.: October 12, 2018  
Ceased to be Apostolic Administrator of Washington, D.C.: May 21, 2019

# BOOK REVIEWS

John C. Bates, Esq.

**Louis D. Astorino, *A Pencil in God's Hand: The Story of the Only American Architect to Design a Building in the Vatican* (Pittsburgh: Dorrance Publishing Co., 2018), table of contents, illus., 157 pp.**

This is the moving story of how Pittsburgh architect Louis Astorino came to design the Chapel of the Holy Spirit inside the historic walls of the Vatican. The narrative is engaging and uplifting. The architectural renderings and photographs provide a rich backdrop to the text. The forward is by former Pittsburgh bishop, Donald Cardinal Wuerl. Franciscan Sister Margaret Carney is listed as a co-author.

**Very Rev. Joseph W. McQuaide IV (ed.), *Rejoicing in the Lord: Illustrated History of the Diocese of Wilmington* (Strasbourg: Editions du Signe, 2018), table of contents, tables, illus., 336 pp.**

This is the latest diocesan history published by the French Catholic publishing house of Editions du Signe. The Diocese of Wilmington includes all of Delaware and, for much of its history, also a part of Maryland and Virginia. This volume's interest to Western Pennsylvanians lies in the fact that it contains extensive biographies of Wilmington's first bishop, Thomas Becker (who was a native of Pittsburgh), and Saint Katharine Drexel (who undertook her novitiate with the Pittsburgh Sisters of Mercy and taught at St. Brigid School in the Hill District). The work is lavishly illustrated.

**Jerry Circelli, *The Diocese of Fort Worth: Beyond the Frontiers of Faith* (Strasbourg: Editions du Signe, 2018), table of contents, illus., endnotes, bibliography, 316 pp.**

This is the 50th anniversary history of the Diocese of Fort Worth, one of the fastest growing dioceses in Texas. This attractively illustrated volume contains a lengthy history of Bishop Thomas P. Brennan — a native of the Diocese of Erie and at 37 the youngest Catholic bishop in the United States — who became the first bishop of the Diocese of Dallas and built St. Patrick Church that would later become the cathedral of the Diocese of Fort Worth. Brennan also established Texas's first Catholic newspaper, *The Texas Catholic*, which is still in publication. The book presents an informed examination of the state's rich Hispanic and Anglo Catholic history.

**Robert N. Gross, *Public vs. Private: the Early History of School Choice* (New York: Oxford, 2018), softcover, table of contents, notes, bibliography, index, 224 pp.**

This detailed history of school choice debate in the United States beginning in the nineteenth century includes a fascinating account of an 1888 controversy in Pittsburgh. Tensions erupted when the city's public Duquesne School rented empty classrooms to Father Morgan Sheedy whose nearby St. Mary of Mercy School in the then-residential downtown was overflowing with students, mostly Irish immigrants. The highly contested arrangement lasted but one year. Yet a single school occupied by both public school students and Catholic pupils — the latter far outnumbering the former — demonstrates the historical blurriness of a boundary that many mistakenly believe was absolute. The story of Father James McTighe serving as principal of a local public school, *sans* collar, and other Pittsburgh stories make this volume a necessary read.

**Angelyn Dries, O.S.F., *Be Centered in Christ and Not in Self: The Missionary Society of Saint Columban: The North American Story (1918-2018)* (Bloomington, IN: Xlibris, 2017), softcover, table of contents, footnotes, illus., appendices, index, 421 pp.**

A professor emerita of the University of St. Louis has authored the history of the Missionary Society of St. Columban, which was established in Ireland in 1916. Approved by the Vatican in 1918, the order soon opened a seminary outside Omaha, Nebraska. China was the focus of the society's work, until the Communists expelled the last of the Columbans in 1954. The society expanded its mission to other Asian countries, including Korea (1933), and Latin America. This volume details the society's growth in the United States and includes the history of how a Columban priest from Altoona, Pennsylvania, occasioned the commitment of the Sisters of Charity of Seton Hill in Greensburg to open a highly successful mission in Korea in 1969.

**Myron M. Judy, O. Carm., *Carmel in North America: The Early Founders and Foundations of the Carmelite Province of the Most Pure Heart of Mary (1864-1900)* (Tucson, AZ: Carmelite Media, 2015), softcover, table of contents, illus., appendices, notes, index, 280 pp.** Two Carmelite priests came to the United States during the American Civil War, escaping Bismarck's *Kulturkampf*. Exponential growth of the order led to formation of the American Province of the Most Pure Heart of Mary. This volume recounts the Carmelite staffing of German parishes in the Diocese of Pittsburgh: New Baltimore in Somerset County (where a novitiate was established in 1870 and a house of studies in 1886), St. Peter in Butler, St. Wendelin

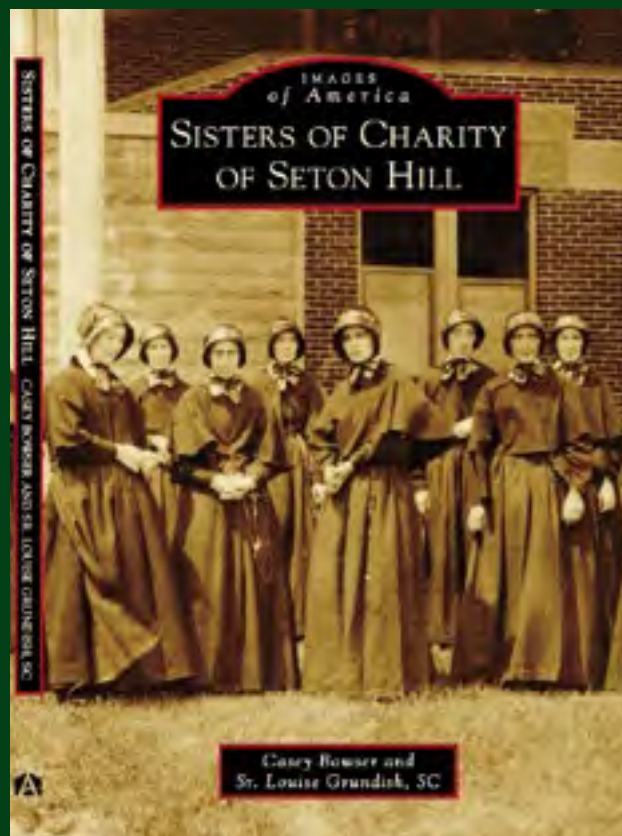
in Butler County, St. Mary in Beaver Falls, Holy Trinity in Pittsburgh's Lower Hill District (where a novitiate was established in 1878), and St. Leo on Pittsburgh's North Side. The Carmelites closed their novitiates in Pittsburgh in 1906 and in Somerset in 1968, and withdrew from Pittsburgh in 1992. Authored by a Carmelite priest, this historical work preserves the story of the labors of a religious order in Western Pennsylvania over a century and a quarter.

**David J. Endres, *American Crusade: Catholic Youth in the World Mission Movement from World War I through Vatican II* (Eugene, OR: Pickwick Publications, 2010), softcover, table of contents, footnotes, bibliography, index, illus., 197 pp.**

The Catholic Students' Mission Crusade (CSMC) was organized by two Divine Word seminarians to engender among

American Catholic youth support for the foreign missions among American Catholic youth. This volume provides the history of the movement's rise, decline, and end. Bishop Hugh Boyle of Pittsburgh was an enthusiastic supporter, including the staging of two musical extravaganzas in the 1920s at Syria Mosque to help grow the organization. Bishop William Connare of Greensburg was selected to deliver the *coup de grâce* in 1973 to formally extinguish CSMC, long after it had served its purpose and become moribund. The author of this exceptionally well-written work is editor of the *U.S. Catholic Historian* and professor of church history at Mount St. Mary's Seminary of the West/Athenaeum of Ohio in Cincinnati.

## NEW PUBLICATION ON THE SISTERS OF CHARITY OF SETON HILL



The Archives of the Sisters of Charity of Seton Hill recently released *Images of America: The Sisters of Charity of Seton Hill*. Co-authors Casey Bowser and Sister Louise Grundish, SC, drew upon over 200 images from the archives to highlight the sisters' work in education, healthcare, social service, and pastoral ministry in places such as Western Pennsylvania, Arizona, and Korea. This new release is published by Arcadia Publishing.





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